

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccliaistical Affairs.

THE NATIONAL ASPECTS OF DISESTABLISHMENT AND DISENDOWMENT.

THE following paper, read by Mr. Edward Miall at this morning's conference of the Liberation Society, held at Manchester, is inserted here in place of our usual first article:—

"GENTLEMEN OF THE CONFERENCE,

"1. The progress of our movement, and the things which have befallen it during the last two or three years, have made it clear that the time has fully come for us to change our front, or, more accurately speaking, to square the methods we employ with the outline we drew for ourselves when, some thirty years ago, we settled the constitution of the 'Liberation Society.' We have never been sectarian, either in the object we have sought to realise, or in the spirit and motives with which we have pursued it. Necessity, we need not shrink from admitting, drove us, in the earlier and more preparatory stage of our efforts, to cultivate mainly, if not exclusively, that part of the ground our work was intended to cover, in which the non-established denominations were most interested, and the instruments we have employed, and the forces of which we have availed ourselves, have had a principal reference to the narrower limits of the enterprise we had in hand. But we have honestly striven all along, to broaden, as opportunity served, the character and scope of our proceedings, to lift our movement out of denominational grooves, and to make it representative of a truly national spirit. We rejoice, therefore, that the current of late events in the political world has at length brought our practical duties abreast of our long-cherished wishes.

"2. Gentlemen, it will hardly be necessary to premise that no change of method you may deem to be expedient will demand for you a change of motive. The ultimate considerations, yearnings, purposes, faith, which originally stirred your hearts in regard to your great undertaking, may do so still. You will need to suppress nothing, to conceal nothing, that is dear to your higher nature. What you do may differ, in some regards, from what you were wont to do, but it will be in the service of the same Master. The weapons you will be called to handle will not at all times be those which you like best, or with the use of which you are

most familiar, and the combinations of moral and political forces to which you will lend your countenance and active aid may include some elements with which you have no sympathy; but your own loyalty to religious truth and to your spiritual faith, may abide unshaken and even untainted. The field of your exertions may be wider than heretofore, and the implements of your husbandry more various, but the impulse which prompts you to devote your energies to the work, and the lofty source from which it is derived, may, and with most of you doubtless will, be the same as ever.

"3. From the day of your society's birth until now, the end at which you have been aiming has been the Disestablishment and Disendowment of the State-Churches of the realm. One of them—the Church of Ireland—has already been compelled to pass through a process which the nation honestly meant to conduct to that result, but which now turns out to have been, in some respects, so illusory and deceptive, as to warn you against allowing yourselves to stand committed a second time to a similar plan to that which was then adopted. The disestablishment you seek in reference to the Churches of England and Scotland is not a *quasi*-re-establishment—the disendowment you desire is not a virtual re-endowment. The forms in which you aim at embodying in legislation the principles you hold, must be complete and final, so far, at least, as may be found compatible with a just regard to the personal interests involved. This is a truly national work, and it is in its national aspect mainly that it will need to be presented, if it is to awaken the interest and stir the energies of the British people.

"4. Such an aspect it unquestionably has—one, the full importance of which, it is hardly possible to over estimate. It might not so strike one at first sight. It may not even be easy to expose to popular apprehension all the subtle influences by which, apart from its bearing upon religion, the legal establishment of the Church in this country injuriously affects the intellectual, moral, social, and political condition of the people. And yet there are now, and more conspicuously in days gone by there have been, few efforts made on any considerable scale, to improve it in either of these respects, which have not encountered, and do not still encounter, at some stage of their progress, discouragement, even amounting to opposition, from the authorised officials of the State-Church system. I will not dwell upon the past; though it is undeniable that the historical argument, when fairly considered, is one of great weight. The very limited time at your disposal, forbids my making any but this passing allusion to it, and I thankfully admit there is a great contrast in the present day between what I may call the texture of the evil results of the State-Church system in olden times, and that which they now exhibit. They were more coarsely developed then than they are now; but, essentially, they are still the same in kind. They are the natural, it may perhaps be said the unavoidable, fruits of ecclesiastical favouritism and monopoly. Why is it, for instance, that in England we cannot organise our plans of national elementary education on the same broad bases as the population of our colonies have found it possible, as well as expedient, to adopt? What

prompted the resolute attempt made last session to replace under the exclusive management of the State-Church clergy nearly the entire range of secondary education given by the endowed schools of the country? What a long and arduous struggle you had to open the National Universities to the professors of other than the established faith! Let it be conceded that, in the erection and maintenance of parochial schools, the clerics of the Church of England have displayed, of late years, a personal self-devotedness worthy of high commendation; yet it is a notorious fact, that the rivalry of that sectarianism to which they attach supreme importance, even if it has done much to increase the quantity, has also done not a little to lower the quality, of public elementary education.

"5. Nor is it only in regard to its intellectual growth that, apart from all denominational distinctions, the country is interested in putting as speedy and complete an end as possible to its State-Church system. Morally and socially, it suffers from many disadvantages. These I have no desire, as I have no need, to exaggerate. The effects produced upon the public mind by its influence are not all and altogether to be deprecated; else it could not have continued to exist until now. There is something—not, perhaps, so much as it seems—in the plea of 'an educated gentleman in every parish.' There is even more in the charitable activities that go forth from every parsonage-house. Nevertheless, on the whole, and looked at in its broad results upon the character of society in England, the Church Establishment—and that owing to the principles of its constitution—is demoralising, irritant, and divisive in its action. Who can compute the debasing influence upon the general morality of the country exercised by a shameless display, in the legally-authorised and national representative of Christian ethics, of the hollow fiction of the *congé d'elire*?—of the daily sale, in the public market, of the cure of souls?—of the non-natural, and even antagonistic, interpretations which are associated with clerical subscriptions?—and of the evasions which, whether in regard to doctrine, modes of worship, or rights of property, have become so marked a characteristic of ecclesiastical custom in our age? How is it that many of the acts and habits of the Church of England, as a State-Church, would fail to obtain tolerance for any secular transaction on the Stock Exchange? Can they be exhibited in connection with the national exponent and exemplar of religious truth, without lowering the standard, and vitiating the tone, of public morality in the country? This is bad enough. Would it were all!—all, we mean, that the nation has to complain of in regard to the injurious influence of the Church Establishment, in England and Wales at least. But the fact is that, whatever it may have been in days gone by, its claims in the present day are out of keeping with the intelligence and spirit of the age. It is the main and ever-active irritant of the social body. It has its own dogma of ecclesiastical infallibility, and its own syllabus. It sets everybody by the ears. It fills the air with the noise of its quarrels. It inflames all other differences. It poisons the blood of society. Scarcely an institution exists for the intellectual, moral, or even domestic improvement of the people, upon which its monopolising, exacting, sacerdotal

claims are not obtruded. It can work with nobody, unless it is allowed to have its own way. It divides the community into two camps—one, in which its supremacy is submitted to; the other, in which it is not recognised; and it always hesitates, and generally refuses, to associate with the latter in any combined enterprise against ignorance, intemperance, crime, or sin. What England loses by this perversely unsocial and divisive sectarianism, it is easy to conceive, but impossible to measure. The waste of means that it causes is incalculable. The ill-temper which it excites and foment is fearfully prejudicial to the philanthropic, and, it may be added, the patriotic spirit. It tends largely to spoil the very good which even itself is anxious to achieve.

"6. Judged in relation to the political interests and progress of the people, the Church Establishment is open to much the same sort of objection. It is immensely obstructive. It stood doggedly in the way of well-nigh every reform, the practical wisdom of which experience has abundantly vindicated; and, so far as I am aware, it initiated none. Its power in the country lies, not in its principles of polity, but in its perfect and permanent organisation. In every parish of the kingdom it has its standing committee, to push its views among the electors—we may almost say, at the nation's expense—consisting of the parson, the national school-master, and the parson's churchwarden. Every Parliamentary election testifies to the zeal and force with which it pursues its obstructive purposes. There are few measures of political reform, the passing of which its influence does not delay, or the provisions of which it does not modify. It is—whether for good or evil—one of the heaviest drags upon the wheels of legislation. The time of Parliament occupied by its affairs, to the exclusion of more important matters, has already become a subject of just complaint. Last session it put aside two valuable measures of legal reform, and next session threatens to be mainly taken up with the consideration, and discussion, of strictly sectarian interests. For these, and other intellectual, social, and political disadvantages, the people of this country have to part with a revenue amounting, at a moderate computation, to at least 5,000,000*l.* a-year.

"7. Such then—apart from, and over and above, the injustice which the system inflicts upon the non-established religious denominations—is a slight and necessarily meagre sketch, drawn from a national point of view, of the enormous and many-sided grievance we are seeking to remove. Is it not high time that this aspect of the question of Church Establishments should be resolutely and perseveringly brought under the notice of the people? Are not the interests involved those of the general public—aye, of all classes of the public? And must not the correction of this huge mistake, and the abolition of this vast and far-reaching wrong, be effected, if it is to be effected at all, by the concurrent will and voice of a sufficient body of electors? This, therefore, should be henceforth the main direction of our efforts. By all the legitimate agencies within our reach for informing, instructing, convincing, and moving the popular mind, we must set ourselves with unflinching determination to make all grades of the people of this country understand, feel, and identify with their own interests, those phases of the question which are of practical importance to every one of them, because of the subtle but enormous force they bring to bear upon the character, the weal, and the progress of the nation of which they are members. It seems a stupendous undertaking—but it is very far indeed from being a hopeless one, or one the completion of which will necessarily be long deferred. The bias of the age, not here only, but throughout Europe; the internal convulsions which are rending the bosom of the Establishment; the rapid and monstrous development of the sacerdotal principle, and the hatred of it prevalent among Englishmen; and, above all, the fact that the Legislature has committed itself to one step toward meddling with politico-ecclesiastical affairs, which must inevitably draw after it other and more dangerous steps; mightily co-operate with us towards the end we are seeking to achieve. The conflicting currents and the tumultuous surging of Church controversies, litigation, and Parliamentary intervention, are wearing down and overbearing not a few of the foregone conclusions and prejudices which not long since stood in the way of our progress. We have not now, let it be borne in mind, to begin at the beginning. We have not to generate the forces to the pressure of which the separation of the Church from the State will be due. We are now called upon so far to increase the measure of force we have already succeeded in evoking and organising, as may suffice to determine the direction and the

channel in which the whole seething mass of excited public opinion on Church matters will ultimately precipitate itself. And hence arises the duty of so dealing with the question as that it may presently take shape as a people's question—a question paramount in the election of members of Parliament; powerful enough to stamp its own image and superscription upon the policy of political parties, and to assert its claims in the construction of future Governments. No merely denominational treatment of the subject can avail to do this. No time could be more propitious than the present to widen the scope of our efforts so as to make it commensurate with the true interests of the whole nation. The events of the past twelvemonth have removed many serious obstacles from our path. Let us not let slip the opportunity; for if we should do so, there is no small probability that such another would be beyond our reach for many a long year to come.

"8. It must strike every mind that, if the disestablishment question is henceforth to be urged upon the notice of the people in its broadly national aspects, it will have to be closely associated with that of disendowment. I am free to confess that the latter subject has been advisedly kept by the Society pretty much in abeyance—not, certainly, on account of any lack of appreciation of its importance, still less from any desire to hide our ultimate intentions behind a veil of silence, but because it was deemed expedient thoroughly to imbue the public mind with sound principles and just sentiments in regard to the matter in hand, before proceeding to the discussion of pecuniary claims. The Executive Committee, however, have not been wholly regardless of their responsibility in relation to this part of the trust devolved upon them. When the Irish Church Bill was known to be in preparation, they took effective steps for bringing under the notice of its framers their views of the principles and methods which should be embodied in any legislative scheme for the disendowment of the Irish Church. There was much in the Act subsequently passed which tallied with their suggestions, whilst, it is needless to say, there was even more which reflected the creative ingenuity of the great Liberal chief. It may suffice to say that the enactments which provided for the capitalisation and commutation of clerical incomes, for the constitution and incorporation by Royal Charter of a representative church body, and for the various processes by which compensations allotted to corporations sole found their way into possession of a great corporate ecclesiastical organisation—so that the disestablished Church remains almost as richly endowed as it was when united to the State—were not devised by any wisdom to which they can pretend. We were all novices then—ruling statesmen, as well as official Liberationists. The object aimed at was a novel one; the methods by which it was sought to be arrived at were untried; the disposition of the public will was towards tenderness, indulgence, and generosity in the practical adjustment of the various interests involved, and a great deal was done to soften the severer features of the experiment, which, perhaps, actual results have not justified. We have ampler, as well as sounder, materials for judgment now. We have also the strongest possible reasons for taking care that popular intelligence and electoral action shall not be misled by unfortunate precedents. Disendowment, therefore, should take a very conspicuous place in our future policy and plans. We must have something definite to say upon the subject. How can we hope to win the ear, or to guide the decision of the nation, unless we place before it a clear, well-matured scheme for giving effect to our demands?

"9. It would be presumptuous, or, at any rate, it would be premature, for me to sketch, even in outline, any practical plan of Disendowment which, whatever might be its merits or demerits, could carry with it no more than my individual authority. Neither has the present Conference at its disposal the requisite time, nor has it been prepared by previous notice, satisfactorily to discuss so wide and multifarious a topic. Doubtless, there are some leading considerations affecting it in which we could all agree—but it is equally certain that there are others, of no mean importance, that will demand for their settlement the fullest and most accurate information, the coolest and most dispassionate deliberation, and a statesmanlike, not to say a judicial, balancing of reasons on this side and on that, before a just and trustworthy decision can be reached. But this, so far from being any ground for further delay, rather enforces the necessity of taking, at the earliest possible moment, the first step towards an object so closely bound up with our future success. I hope this conference will not

separate without expressing its desire in explicit terms, that the Executive Committee will forthwith devise and carry out such measures as they may deem to be most fitting for determining the principles and methods which should find place in any legislative scheme of disendowment; on the distinct understanding, however, that before it is finally put before the public with the imprimatur of this Society, adequate opportunity shall be given to the Society's constituents to canvass its provisions, and, as the case may appear to them to call for, to signify their opinion thereupon. The work, no doubt, will require time, labour, tact, assistance from without, and a reasonable expenditure of money; but I trust it may be fairly taken for granted, that, so far as these things are at the command of the Executive, they will be scrupulously, diligently, and cheerfully devoted to a completion of the task.

"Gentlemen of the Conference, I have thus sketched, with feeble hand, it is true, but with unhesitating faith, what appears to me the main direction which your policy should take during the next five years. Should your judgment so far coincide with mine, experience, I think, fully warrants the expectation that suitable detailed methods, and ample resources, will be forthcoming to convert your purpose into performance. Not that I think you will have achieved actual success within the short period I have named; but I have no manner of doubt you will have made it inevitable. You are told, indeed, upon episcopal authority, that all danger of disestablishment from the efforts of the Liberation Society has passed away, and that nothing but internal feuds in the State Church imperils its stability. Well, we do not profess to seek our object independently of the moral forces generated by the anarchical condition of the Establishment; but, in no small part at least, by means of it. If, as the consummation manifestly approaches, they whom it will rescue from a false position tell us incessantly, 'It does not come from you,' our simple reply is 'What then? It comes.' Perhaps, but for our long course of persistent toil, the apprehension of Disestablishment and Disendowment would never have troubled the minds, nor the words which stand for them have crossed the lips, of ecclesiastical dignitaries whom the State has lifted into eminence. At any rate, it is our intention to go on—filling the political atmosphere with the sound, and saturating the thoughts of the constituent bodies with a true idea of what we propose for our country, and why we propose it. We neither ask for ourselves, nor for our labours, any appreciative recognition from those who recoil from the aim and end of our policy. We are satisfied in the belief that, whether they like it or not, they are, and must be, fellow workers with us, and that even their jeers and taunts will help to feed the flame which is destined to destroy the idol of their trust. Using the homely words of President Lincoln, and acting in his spirit, we mean to 'keep pegging on'; and we are content to await the issue, in such form and at such time as God shall vouchsafe it."

AN EPISCOPAL PROPHECY OF SECESSION.

THE last portion of Bishop Ellicott's charge strikes a singularly ominous note of warning. Originality is usually the very last characteristic expected in the utterances of the Episcopal Bench. But the prophecy of a spiritual emigration from the bosom of the Anglican Church to join the Old Catholics has at any rate all the charm of novelty. When, last week, we commented on the co-operation between the Liberation Society outside, and the forces of disintegration within the Establishment, we were not aware that so signal an illustration of our views was almost ready to hand. A bishop in the West of England predicting speedy secession, almost contemporaneously with the meeting of a Liberation Society Conference at Manchester, constitutes a sign of the times which it is impossible to misread. Hitherto Dr. Ellicott thinks that separation has been avoided, not through any natural cohesion of the various elements in the Church, but partly because there has been no pressure put upon their mutual antagonism, and partly because, if any of them were to fly off, they had no refuge but infinite space. The stiffness of Rome in regard to "orders," celibacy, and episcopal discipline, have formed a hindrance which even hatred of the Anglican Communion could scarcely overcome. Thus a

section of the clergy have remained in their Church for the same reason which brought Noah's dove back to the ark. There is no rest for the soles of their feet anywhere else. But "separation becomes more probable in proportion as there is a Mons Sacer to which a secession may honourably be made." The bishop believes that such a Mons Sacer is established by the rise of the Old Catholic party on the continent. He pictures, not without touches of fatherly sympathy, the position of a clergyman who feels that the Church of his baptism has ceased to be what she once was, and that he cannot conscientiously yield to the perverted judgment of secular courts, and the panic of an Erastian Parliament. If in such a position the bishop were capable of such perverted views, "would he not turn with deepest interest to a Church, episcopal as his own, and reforming as his own, a Church with which communications have been opened by some honoured and trusted members of our own Church? Would he not be tempted to feel the emergence of such a Church at such a crisis, as timely and even providential; and would not the sad sequel be that he would at last feel such an irresistible drawing to this Church, that nothing but some special and undeserved mercy of heavenly guidance would save him from yielding to the temptation of going thither where everything would seem to call him, and where everything was apparently opening his way?"

This is undoubtedly a new view of the Old Catholic movement; and perhaps scarcely congruous with its professed objects, which we understand to be not the multiplication of sects and schisms, but the establishment of a catholicity apart from the Pope's infallible despotism. At the same time the Bishop probably understands more of these matters than we do; and it is not at all impossible that his prediction may be the result of a real foresight. On the one hand, we cannot quite see how the Old Catholics could hope to gain much by encouraging schism in a Church that might be more valuable to them in its entirety. On the other hand, the Old Catholics may have worldly wisdom enough to know that an alliance with an established Anglican Church is impossible, whereas the break up of an insular communion through a fervent passion for catholicity, might afford the promise of considerable additional strength to their cause. This dismal prospect Bishop Ellicott believes to be the threat of a visitation deserved by the prevailing spirit of anarchy and disobedience on the one hand, and the spread of "sub-Arianism" on the other. He endorses the opinion of Chief Justice Coleridge, that a spirit of sacerdotalism is making rapid progress amongst the clergy. He believes that heresy is likely, ere long, to display itself in much greater proportions than it has ever yet attained in the Church of England. And he fears that "the sad words *mea culpa Domine* will be heard from many a lip amid the deep troubles of conflict and discord, and the chastening trial of secession and separation."

Such forebodings, with the reasons assigned for them, are only additional illustrations of the outspoken candour and earnest desire to grasp the real situation which we have gladly acknowledged to be characteristic of Dr. Ellicott. At the same time we cannot but lament that even he is pursued by the fatality attaching to the Episcopal office, and is compelled to stop just short of regenerative truth. While materialism, theism, and Christianity are holding high debate in scientific congresses, and even in periodical literature, it must surely be felt by a scholar like Dr. Ellicott to be a sore humiliation that he is compelled to discourse of copes and chasubles or the "eastward position." Notwithstanding the home thrusts which are made in this charge, when the ever-growing divergence of feeling between the clergy and laity is described, nothing could more portentously illustrate the enormous dissidence between the so-called National Church and the nation, than the altogether disproportionate place the bishop is compelled to give to mere questions of rubric and Ritual. Last week

there was published a book which, however little it may be worth from a theological point of view, was eagerly seized upon by the critics almost before the sheets were dry, and became the theme of discourse in many a free pulpit on the very first Sunday after its publication. The temper of public opinion which can give such importance to the least valuable writings that ever issued from the pen of Mr. Mill, is surely evidence of some morbid element in the spiritual life of this generation. And the least we could expect from the chief officers and fathers of a National Church would be that they should be the first to probe the wounds of faith, to rebuke sciolism, and to reassure timid fears. What does it matter to hearts sick of doubt about the great problems of eternity and death, that one man thinks the phrase "before the table" means "behind the table;" another "at one side;" a third "a little this side of the middle"? Is it not time that the ecclesiastical corruption compelling bishops to make a show of analysing such nonsense should be swept away with a strong hand?

"Oh, I remark your diligence and zeal!
Five years long now rounds faith into my ears,
Help thou, or Christendom is done to death!
Five years since in the province of To-kien,
Which is in China as some people know,
Maigrot my Vicar Apostolic there,
Having a great qualm, issues a decree.
Alack the converts use as God's name, not
Tien-chu but plain Tien, or else even Shang-ti
As Jesuits please to fancy politic."

The poet's satire is true of the ecclesiastical nature in all ages; ecclesiastical as distinguished from Christian; the tendency to put the externals of church order before the vital realities of faith. It is an evil that legislation cannot cure, but only deepens. Let the Church go free; and it will either die, or shake off its miserable entanglements of ecclesiastical superstition, and after a sharp crisis live a nobler life. We care nothing for the threats of Ritualistic supremacy with which some despisers of human nature threaten us as the result of disestablishment. Experience in Ireland would appear to be rather adverse to these prophets. And even if the Romanising education so sedulously carried on in England amongst a people otherwise untaught should leave fruitful germs of evil in the liberated Church, it is to be borne in mind that disestablishment means the emancipation of public instruction; and for an educated people we have no fear. Meanwhile all the signs of the times, to those who know how to read them, combine to encourage the Liberationists who are meeting in conference this day. No bishop opens his mouth but the second or third word that issues from it is disestablishment. It is as inevitable in every episcopal discourse as the head of Charles I. in the petitions of Mr. Dick. Does any one propose any genuine Church reform? "Disestablishment in five years!" shout its opponents. Does official timidity recommend letting things alone? "Disestablishment in ten years!" cry the reformers. Is it suggested that the Church should follow the example of the army by abolishing the sale of her more sacred commissions? "You might as well disestablish us at once!" cry the patrons. Is any justification of the sale of livings attempted? The special pleader is told that his arguments may be all very fine; but the Auction Mart is the stronghold of the Liberation Society. Let our friends persevere with fresh faith and hope. We trust Bishop Ellicott may live to bless their triumph in some future charge.

THE LIBERATION MOVEMENT.

DISCUSSION AT CARLISLE.

On October 29 a discussion was held in the Victoria Hall, between the Rev. Dr. Potter, vicar of St. Luke's, Sheffield, and Mr. J. H. Gordon, of the Liberation Society. It was the first of two which had been arranged, and the subject was "Who pays the clergy?—or the disendowment of the English Church: Is it just and righteous?" Mr. C. P. Hardy was chairman for Dr. Potter's contingent, and Mr. Hudson Scott for that of Mr. Gordon, while for that discussion Mr. John Nanson, town clerk, had been chosen umpire. The duty of the latter gentleman was not to give any decision as to the issue of the debate, but, simply to act as chairman, and to rule in any appeal that might be

made to him by either of the debaters, through his chairman. Each debater had a separate table, and was supported by a number of friends. On Dr. Potter's side were Mr. W. Browne, Mr. R. S. Ferguson, Mr. Thornburn, Canon Dixon, the Rev. W. M. Shepherd, Mr. W. Nanson, and others. On Mr. Gordon's side were the Revs. Messrs. Wrigley, Bailey, Wood, Yooles, and Lewis; Mr. J. F. Alexander, agent of the society, Mr. R. Norman, Mr. E. Anderson, Mr. W. Maxwell, Mr. T. Hitchon, Mr. T. Short, Mr. G. Ferguson, Mr. P. Iredale, Mr. D. Hamilton, Mr. J. Teasdale, Mr. R. Doeg, Mr. T. Carlisle, Mr. G. Collins, Mr. W. Garth, Mr. W. Brown, and Mr. W. Baines. The hall was about half filled, there being nearly a thousand persons present.

The umpire opened the meeting with prayer; Mr. Scott explained the objects of the Liberation Society, and Mr. Hardy expressed a hope that the discussion would be conducted in a manner worthy of the gravity of the subject.

The discussion was opened by Dr. Potter, who traversed the general argument in the old way connected with Church property, putting what he called the "confiscation" of the Church upon a line with the confiscation of infirmaries, hospitals, &c., and using the old "infidel, Atheists, republicans, Fenians," *at hoc genus omne*, in the customary manner.

Mr. Gordon, in his reply, referred to the "bushel of empty and frivolous denunciations" which had been indulged in, and replied, amidst loud cheers, point by point and with great point, to Dr. Potter.

Four speeches were subsequently made—two on each side—and the discussion closed for the night. We have not received a report for the second night. The *Carlisle Journal* says:—"During the discussion the debaters were frequently interrupted by prolonged cheering, and hissing, and groaning, but the disturbance went no further. At the conclusion a vote of thanks was given to the umpire, whose duties will this evening be discharged by Mr. Ferguson, M.P."

BURNISTON.—Last Monday evening a lecture was given in the Baptist Chapel, Burniston, by Mr. John Andrew, of Leeds, district agent of the Liberation Society, on the "Work of the Liberation Society; what it wants, and what it does not want." Mr. William Ward presided. Mr. Andrew gave some interesting information respecting the origin, formation, and work of the society, and gave many important statements and arguments. At the close of the lecture, the Rev. W. H. Carias, vicar of Cloughton, offered some critical remarks on a portion of the lecture, in the course of which he contended that the endowments of the Nonconformists were in the same position as the endowments of the Established Church. The lecturer, in reply, said that they stood on very different ground. In the case of any dispute as to a Nonconformist endowment the appeal must be to the trust-deed, but in reference to the Established Church the appeal must be made to an Act of Parliament. Mr. Carias spoke with all good feeling. There was a good attendance. It was the first meeting of the kind held in this village, and excited much interest. Votes of thanks were accorded to the chairman and for the use of the chapel.

FILEY.—Mr. Andrew, on Wednesday evening, gave a lecture in the Temperance Hall, Mr. A. Russell, of Scarborough, was the chairman. The lecturer commenced by remarking that it was impossible in a single lecture to give a complete view of the Anti-State Church question, but he hoped that what he had to say would excite a spirit of inquiry. The divided state of the Established Church would, no doubt, hasten disestablishment, but the great object of the Liberation Society could not be secured without earnest, united, and persevering efforts. It must be the result of national conviction, and the time had come when all true patriots should be prepared to take their share in the conflict which had commenced. The lecture was listened to with close attention. Votes of thanks were given to the lecturer and the chairman.

GORNAL.—A capital meeting was held here on Oct. 27 in the Independent School, when Mr. Gordon lectured on "Religious Establishments not the Establishment of Religion." The meeting pledged itself to the Liberation movement.

WOLVERHAMPTON.—On Oct. 28, at St. George's Hall in this town, Mr. Gordon lectured to a large audience on the objects of the Liberation Society, in reply to a recent lecture by Mr. Lyon. Mr. Hatton occupied the chair, and made an able speech. It was soon manifest that there was a small, but vigorous, opposition present, and there was a "lively time." The opposition proposed an amendment, but, on the resolution being carried by an immense majority, the meeting became too disorderly for further proceedings and was at once dissolved. Mr. Gordon will return at an early date.

Besides the conference now being held at Manchester, the Liberation Society is arranging for others, to be held in towns and cities which are important centres. A conference is to be held at Plymouth on the 24th inst., another on the day following at Bristol. On December 8 the Liberatorists in the counties of Durham and Northumberland are to meet at Newcastle. The projected movement in Scotland is also about to commence. Mr. Heath, the newly-appointed agent, has taken up his residence at Edinburgh, and has met the society's local committees in the principal towns to arrange for

the campaign. It is to open with a public meeting at Edinburgh on December 8, other meetings following at Dundee, Glasgow, Perth, and Aberdeen, on subsequent nights. Dr. Edmond, of London, is to accompany Mr. Carvell Williams in this visit to Scotland, and the help of Dr. Cairns and other influential gentlemen has also been secured.

MR. TITUS SALT ON CHURCH AND STATE.

On Wednesday last Mr. Titus Salt took the chair at a lecture delivered at Bingley by the Rev. J. Browne, B.A., of Barnsley, on the "National Church and her Defenders." Mr. Salt, in introducing the lecturer, said that not many years ago the question they were met to consider seemed only to trouble the minds of a few Radicals and the members of the Liberation Society. It then appeared only a small speck on the political horizon; to-day they found it rapidly being raised into the sphere of practical politics, and how to deal with established churches was the political problem of the hour. The statesman of all countries wherein they existed felt its difficulty, and on none did it press more severely than on our own. Everywhere the Church, as a political institution, was felt to be hostile to social, intellectual, and political progress. The question must be faced, and it was their duty as citizens and as men who thought and felt deeply on the matter to render all the assistance they were able towards a solution of the difficulty. Hitherto the discussion of the question had been almost entirely confined to their platforms, but they rejoiced that at last the nation seemed to have been roused and demanded that its public men should state their opinion upon it. The new Government had proved that the question could not be let alone; the press and magazines of every shade of politics were ventilating the matter; their legislatures were brought face to face with it, and were compelled to refer to it; and the bishops and clergy of all ranks seemed to be affected with sudden fright, and were eagerly rushing into the fray and forming Church Defence Associations on every side. Even the most cautious Whigs, however indisposed to push the Church question to the front, could not help discussing it; and they found Mr. Hodgson at Bristol last week stating that "if the State is to decide for him and his brother Churchmen what the doctrine of the Church is to be, he for one was perfectly prepared to say, Away with the Establishment—away with endowment; rather than have our faith dictated by a body constituted like the House of Commons, let us go forth together to see whether we cannot keep our Church as others have done theirs." This was exactly what they had been trying to drive into the heads of their Church friends for years. They could not possibly belong to a political Church and have freedom of conscience. Whenever the State resigned its pretensions to dictate the doctrines and prescribe the constitution of the Establishment, it must reserve its control of the property which belonged to the whole nation, and not to a particular sect. Since the beginning of the Church's history it had been a political institution, fashioned, directed, and controlled by the action of the State, and such it was to this hour. The Church is what it is because it had accepted from age to age the ruling of the State, and conformed to it. If it was now tired of the yoke let it demand to be set free. (Applause.) The Church had ever been obedient to the will of the people as expressed through their representatives, and must necessarily continue to be so; and when a majority of the nation decided upon disestablishment the Church of England would cease to exist, and the Church of Christ within the Establishment would have to be organised and worked on its own foundation. In what position did the Church stand to-day? The State had for three hundred years been trying to enforce uniformity of faith and worship among the people, and, after committing in the sacred name of religion the grossest wrongs and the most flagrant injustice, they found the nation further from uniformity than ever, and even the so-called Church, representing less than half the nation, hopelessly divided—one section teaching Protestantism, another Rationalism, and a third section celebrating the Mass. Did not that prove the absurdity of the attempt? An Establishment made men utterly callous in matters affecting their consciences; and as the spiritual life of the Church progressed the prospects of the Establishment would become more gloomy. History proved that the attempt to enforce uniformity had been fraught with incalculable evil to the State, and that Christianity had suffered greatly from alliance with political iniquity; and what they said was that, God helping them, the attempt must be made to cease. All parties in the Church naturally shrunk from voluntary secession, and the only way out of that was for the State to resume possession of all national property now used for Church purposes, and to deal with it as the nation willed. They were engaged in a great struggle for liberty of opinion and for national justice, and they found the Establishment the greatest hindrance to just and equitable legislation; and until they removed it from its present privileged position it would continue to set up its arrogant and priestly claims. During the last few years its existence had prevented the nation getting a really national system of elementary education. The Church claimed the schools as her propaganda, and demanded public money, not with the object of training citizens, but to make the schools nurseries of

Church principles and to save souls from Dissent, and their representatives were compelled, perhaps nothing loth, to make a compromise with her in the matter. Even more recently she had dared to attempt to turn back the hands of the political dial and undo what had only recently been accomplished by a former Parliament. In that attempt, however, she was ignominiously foiled, and the Liberal party, although completely broken up, was roused for the moment into united action to defend poor Nonconformists. Surely this last action on behalf of the Church would open the eyes of some of their more moderate friends to the real dangers of an Establishment. All they asked, nay demanded, was justice, and as certain was he that justice and reason would ultimately prevail as that ecclesiastical privilege would cease. (Applause.)

Mr. Browne's lecture was of an elaborate and highly sustained character. Questions were invited on the lecture, but no one opened a discussion. A vote of thanks to the lecturer was moved and carried unanimously. After a similar vote to the chairman, the proceedings terminated.

RELIGION AND SCIENCE.

PROFESSOR TYNDALL AND THE IRISH CATHOLIC BISHOPS.

Cardinal Cullen and the twenty-seven Catholic Bishops and Archbishops of Ireland have issued a Pastoral with reference to the recent meeting of the British Association in Belfast and to the addresses of Professors Tyndall and Huxley. The Pastoral, after declaring that "the materialistic theory which recognises in matter the promise of potency of every form and quality of life, is nothing else but the teachings of a school of Pagan philosophers who flourished 600 years before Christ, and whose condemnation was pronounced by Plato and Aristotle," proceeds to define what the attitude of the Catholic Church is towards modern science. The constitution *de fide Cattolica* set forth the entire conception of the just position of science in the world of truth. The Church, far from opposing the cultivation of human arts and sciences, in many ways helps and promotes it; but she refuses to believe it possible that between her dogma and any science which confines itself to its own subject-matter, and investigates according to its own proper principles and method, there can be any conflict, for she says no real conflict can occur between faith and reason, since the God who reveals mysteries and infuses faith is He who gives to the soul of man the light of reason, and God cannot deny Himself, nor can truth contradict truth. Enlightened by the teachings of the Church, the Catholic may view in peace, and even with delight, the progress of science. If he hears of a contradiction between science and religion, it will soon be found only an appearance of contradiction; or if a contradiction really exists, it will be found that the boasted discovery which creates it is but an ephemeral theory, and not the truth; or if its truth be beyond gainsay, and the contradiction plain, then the doctrine with which it is in conflict will be found to be but a theological opinion and not a dogma; or if it be a dogma, it it has been misunderstood, or not explained according to the mind of the Church. The address then speaks of Professor Tyndall's prediction as to the mild light of science breaking across the minds of the youth of Ireland as an evidence of the polemical and propagandist spirit of materialism, and asks who will not feel the necessity of saving Irish Catholics from the dreadful choice alluded to by Professor Tyndall, between the leap of the torrent and the stillness of the swamp, by maintaining for them in a Catholic university and in Catholic schools a living fountain of Christian education, wherein, side by side with faith, "springing up into life everlasting," there shall run the river of true science, "the stream of which maketh joyful the city of God."

On Wednesday evening Professor Tyndall delivered the first of a series of six science lectures to the people at the Free Trade Hall, Manchester. The subject was, "Crystalline and Molecular Forces." Professor Tyndall introduced some beautiful experiments showing the structural power of molecular forces. At the conclusion of one of the experiments he said: Perhaps I may have expressed myself too strongly in calling this beautiful experiment astonishing; and I must say, although I have seen it, to speak moderately, without feelings of astonishment—(cheers)—depend upon it, that the revelations of science are not in the least degree calculated to lessen our feelings of surprise. We are surrounded by wonders and mysteries everywhere. I have sometimes—not sometimes, but often—in the springtime watched the advance of the sprouting leaves, and of the grass, and of the flowers, and observed the general joy of opening life in nature, and I have asked myself this question: "Can it be that there is no being or thing in nature that knows more about these things than I do? Do I in my ignorance represent the highest knowledge of these things existing in this universe?" Ladies and gentlemen, the man who puts that question fairly to himself, if he be not a shallow man, if he be a man capable of being penetrated by profound thought, will never answer the question by professing that creed of atheism which has been so lightly attributed to me. (Loud cheers, which were again and again renewed.) I will only detain you one moment more. Everywhere throughout our planet we notice this tendency of the ultimate particles of matter to run into symmetric forms. The very molecular forces

appear inspired with a desire for union and growth, and the question of questions at the present day is—and it is one I fear which will not be solved in our day, but will continue to agitate and occupy thinking minds after we have departed—this question of questions is how far does this wondrous display of molecular force extend? Does it give us movement of the sap of trees? I reply with confidence, assuredly it does. Does it give us the beating of our own breasts, the warmth of our own bodies, the circulation of our blood, and all that thereon depends? This is a point on which I offer no opinion to-night. I have brought you to the edge of a battle-field into which I don't intend to enter, and from which I have barely escaped, somewhat bespattered and begrimed, but withal much loss of heart or hope. (Cheers.) It now only remains for me not to enter this battle-field, but to point out to you the position of the contending hosts. You can pass on by almost imperceptible gradations from this wonderful display of force that I have been able to make manifest to your eyes here to-night, to the lowest forms of vegetable life; you pass from them to other forms higher, and so up to the highest. I have spoken of contending hosts, and their position is this: one class of thinkers supposes that all these actions of crystals that you have seen formed before you, that the passage from the crystalline action to the lowest forms of vegetable life and from them to higher forms still foreign to the highest—I say one class of thinkers regards this as the growth of a single natural process; they grasp, as it were, this act of life, this development of life, as an indissolubly connected whole—one great organic growth from the beginning. Others again say that it is not possible to pass from the inorganic, as we are pleased to call it—for, remember it is only human language we can use—to the organic without a distinct creative act, and so with regard to the forms that we observe not only in the fossil world. These forms, it is alleged or considered, also require for their introduction special creative acts. Here then are two perfectly distinct positions; and if you look abroad, you will find men of equal earnestness, equal intelligence, ranging themselves on two opposite sides in relation to this question. Which are right and which are wrong, is, I submit, a question for grave consideration, and not for abuse and hard names. (Cheers.) I am afraid that many of the fears that are now entertained on these subjects really have their roots in a kind of scepticism. It is not always those who are charged with scepticism that are the real sceptics—"Hear, hear," and sheers)—and I confess it is a matter of some grief to me to see able, useful, and courageous men running to and fro upon the earth wringing their hands over the threatened destruction of their ideals. I would exhort them to cast out scepticism, for this fear has its root in scepticism. In the human mind we have the substratum of all ideals, and as surely as string responds to string when the proper note is sounded, so surely, when words of truth and nobleness are uttered by a living human soul, will these words have a resonant response in other souls; and in this faith I abide, and in this way I leave the question. (Loud cheers.)

The *Times* says that whatever Professor Tyndall's precise meaning may have been, the effect of his declaration at Belfast has been to produce a kind of "scare" among simple people, and to afford an opportunity to certain others, who are by no means simple, of which they have not failed to take advantage. But as between Professor Tyndall and the Roman Catholic bishops the public need only inquire under whose guidance science reached the point at which she now commands the attention of the Roman Catholic Church and compels the Pope to bless colleges founded to teach the doctrines of Galileo. Was it under the guidance or control of authorities such as those who issue this pastoral, or under that of men who were discouraged, repressed, and persecuted by them in every conceivable way? The word in general can judge by history of the truth of the assertion that the Roman Catholic Church, "far from opposing the cultivation of human arts and sciences, in many ways helps and promotes it"; and with this evidence before us, whatever the temporary success of such an appeal as the present, it can have no permanent influence.

BISHOP ELLICOTT'S CHARGE.

On Thursday the Bishop of Gloucester and Bristol continued the delivery of his visitation charge at Cricklade, his subject being the Public Worship Regulation Act. He said that probably no other measure connected with the Church of England had ever been more wildly and needlessly assailed. The bishop carefully sketched the history of the bill, and, speaking of its scope and purpose, said it was as accurately as it was acutely defined by the Prime Minister as a measure to put down Ritualism. The bill then before the House of Commons undoubtedly was so; but such was not its single and simple scope in its earlier state. Its original purpose was, on the one hand, to restrain violations of the law, whether on the side of excess or defect; and, on the other hand, to regulate usages which, though not necessarily illegal, were frequently found to cause alienation. But he greatly preferred the bill in its present state, as far better calculated to secure the substantial uniformity of public worship which had always characterised the simple, sober, and reverent services of the Reformed Church of England. Grave responsibilities would devolve upon bishops, but though a bishop

himself, he ventured to say unhesitatingly that the great public confidence in them had not been misplaced, and it seemed to him impossible that the working of the Act should be otherwise than peaceful and conciliatory. In carrying out its provisions he should endeavour to act with consideration and fairness towards those who might be aggrieved. He should endeavour to draw clear lines between practices whether of omission or of commission which appeared to belong to different classes of ecclesiastical offences. He should require the complaint to be made in the most explicit way, and where this might not be done, he should enter into communications with the complainants which would perhaps in some cases lead to modifications, or even to friendly adjustments and ultimate conciliation. He should in all cases communicate in his fatherly character with the clergyman, and endeavour to induce him to yield to his (the bishop's) counsels and advice. Lastly, he trusted he should never be found wanting in the difficult duty of exercising, where need should arise, the control as to further proceedings after the complaint, which the law gave to the bishop. By such a course he could not doubt the action of the measure would not only not be detrimental, but it would prove conciliatory and pacific.

The bishop delivered his last portion of his charge on Friday, on the subject of the "future prospects" of the Church. He said there seemed to him to be much serious truth in Mr. Disraeli's recently-expressed opinion that we are now beginning to feel the wash of the Ultramontane wave that is sweeping silently over Europe. If this was so, what we had to face was not a mere matter of Ritualism, but the expression of differences lying far deeper, and which, if not adjusted and modified by God's mercy, would end in the divorce of the Church from the State, and, perhaps, of religion itself from the whole outward context of citizen life. When, on the one hand, a poor mortal man was raised to a throne of infallible judgment, and, on the other hand, the very Personal God merged amid the matter of His own creation, the time might well be considered anxious and disquieting. Nothing would more affect the condition—the whole feature—of the Church of England than the way in which the Public Worship Act is worked. It was a mistake to suppose that the Act would be a dead letter—already associations were being quietly formed for putting it into motion directly it became law; and as the time drew nearer these associations would increase, and call out vigilance associations on the other side. At first, therefore, recourse would be had somewhat widely to the new Act. After a time, when a certain body of decisions had been arrived at, it would probably be less frequently appealed to. As to the way in which he should deal with the Act himself, he had resolved that on a complaint reaching him he should require it to be set forth in the clearest and most definite manner possible. He should then send it at once to the clergyman, and ask him whether it was true, and (supposing it was true) whether he felt willing to be guided by his bishop's counsels. If the clergyman was willing to be so guided, he should then request an interview, and show him how the law bore upon his case, and advise him accordingly. He should then write to the complainants and state the results. Here, ninety-nine times out of a hundred, the matter would drop. If, however, the complaint was not correct, or the clergyman unable to follow his advice, he should then assume a partly legal character, and do his uttermost, under Section G of the Act, after having heard both sides, and having had both parties before him at a friendly interview, to induce them to yield to his counsels. If this resource proved futile, he should give the clergyman finally a week to consider the whole circumstances, and then if he remained still in opposition, he (the bishop) should delay no longer, but send the case to the judge. In cases where the law was silent, or where it was uncertain, he should act similarly; except that where the law seemed uncertain, he should use every power to effect an adjustment between the parties, whether by compromise or otherwise. Where the complaint related to practices respecting which the law was silent, his proceedings would first be with the complainants, and he should also earnestly advise the clergyman not to follow courses which were tending to alienate some of his parishioners. If these courses availed not, he should then have to decide whether the case should be dismissed or whether it involved such serious elements that the law must be appealed to. Cases of this kind would prove the most difficult to deal with. Looking at the prospects of the Church from a merely human point of view, it seemed inevitable that some of those, who were now a law unto themselves, must separate from the Church. Could we hope that the men who now declare that the usages they maintain are so intimately associated with doctrine that to give them up would be a breach of trust and a tampering with conscience would give way to the action of the Public Worship Act, stimulated as they were by the reckless writing of so-called Church newspapers and the antagonism caused by recent defeat. It was a mere hallucination to suppose that the present feeling of the country was only the result of a passing Protestant panic. Pressure, therefore, there would be, and some breaking away would be humanly speaking inevitable. Hitherto separation had been avoided, first because there was no pressure; secondly, because the non-recognition of the orders, the celibacy of the priesthood, and the sharp discipline of the Church of Rome, had prevented any

general secession to that Church. But it was a very different matter when they remembered that members of the English Church had been attempting to frame common articles of agreement with the Old Catholics. By so doing they were, however unwittingly, putting down planks across which many might be contemplating a passage. Would not clergymen, contemplating secession, turn with deepest interest to a Church, episcopal as their own and reforming as their own, and from which, as he was assured, the High-Church party did not differ more than it did from the three extreme parties in the English Church. With reference to Lord Coleridge's remarks about sacerdotalism in the Church, he (the bishop) feared that such a spirit did exist among them, and that it was silently and mysteriously increasing. He hoped, however, that the time of trouble coming to the Church would be a trial of purification, and that she would become more truly than ever the Church of the country and the nation.

CHURCH AND STATE ON THE CONTINENT.

The Supreme Tribunal in Berlin has annulled the judgment of the Lower Tribunal ordering the release of the Bishop of Trèves, and has referred the case back to the Lower Tribunal for fresh consideration.

The Pope has addressed a circular to the Italian bishops, in which he says that the clergy and the Catholics should abstain from voting at the approaching elections, and should not exert their influence on behalf of any of the candidates.

The Pope has written to Monsignor Dupanloup, the Bishop of Orleans, to thank him for his pamphlet on the Roman question. It may, he says, open the eyes of many who are deceived, and, perhaps, excite a salutary shame among some of the enemies of the Church, inducing them to abandon their false and guilty courses.

Herr Schneiders, a chaplain, who had been exiled by the German authorities, but had repeatedly returned and exercised ecclesiastical functions at Trèves, was arrested on Sunday, after having celebrated Divine service in a church there. An attempt was made to rescue him, but it was unsuccessful.

Last week the Bishop of Hildesheim was to have paid 200 thalers for ignoring the Ecclesiastical Laws. When the sheriff called the bishop opened a desk, which, he said, contained all his earthly possessions. In the desk the sheriff found 6s. and a legal document containing the absolute surrender by the bishop of all his property to his sister. The bishop belongs to those ecclesiastics who have hitherto paid their fines, and his sudden recusancy, coupled with the return of the expelled priests to their parishes, seems to indicate an intention of the Pope to bring on a crisis.

THE QUEEN OF MADAGASCAR AND THE MISSIONARIES.

The *Missionary Chronicle* for November contains a copy of the reply sent by the Queen and Prime Minister of Madagascar to the address from the Directors of the London Missionary Society, presented by the Revs. Dr. Mullens and J. Pillans. It is as follows:—

"TO THE DIRECTORS OF THE LONDON MISSIONARY SOCIETY.

"Gentlemen,—Our good friends, the Rev. Dr. Mullens, Foreign Secretary to the London Missionary Society, and the Rev. J. Pillans, one of the directors, and his lady, have reached Madagascar in safety; and, whilst we were in Fianarantsoa, had an opportunity of joining with Her Majesty and myself in public worship at the camp.

"On our return to the capital, they had again an audience of Her Majesty and myself in the palace, and on that occasion they presented your address, dated London, June 30, 1873, together with the various present sent by your society to Her Majesty and myself.

"The address has been carefully perused, and its contents duly noted by Her Majesty, and I am authorised by her to answer it.

"I have to inform you that, through the blessings of the Divine Being, Her Majesty the Queen, myself, and all the members of the Government are well. The kingdom enjoys peace; but, more than that, Her Majesty is happy to tell you, that by the power of the Most High and the mercy of Jesus Christ our Saviour, according to the saying, 'The king's heart is in the hands of the Lord,' God has shown mercy to our Sovereign, and has enlightened her to know Jesus Christ, and has endowed her with strength, so that from the time when she began to receive the Gospel, she has led and encouraged her subjects to serve God and pray to Him through Jesus Christ, and to be diligent in using all opportunities of acquiring useful knowledge. She has also done her best to help the missionaries of your society, so that, during the reign of Her Majesty Ranavalomanjaka, the Kingdom of Christ has made great progress in Madagascar, and the number of believers had increased more than during any period, notwithstanding the way in which the missionaries for many years contended with difficulties, and exerted themselves to the utmost. But still the Queen continues to pray God that His Kingdom may advance until the joyful words shall be fulfilled which say, 'They shall all know Me, from the least of them unto the greatest of them, saith the Lord.'

"Her Majesty the Queen thanks you, the directors, and all the constituents of the society, because she knows your ardent desire to benefit her king-

dom by your sending missionaries and teachers to preach and teach the Gospel and other useful knowledge, from the reign of His Majesty Radama I. to the present time. Her Majesty therefore wishes me to assure you that the missionaries and teachers sent by you to labour in Madagascar shall continue to enjoy her protection, and be allowed full liberty to preach the Gospel, and to impart useful knowledge in accordance with the laws of the kingdom.

"Our friends, the Rev. Dr. Mullens and the Rev. J. Pillans, have been allowed perfect liberty to travel wherever they have pleased to visit the churches of Madagascar; they have had full opportunities of making their own observation, and will be able to bring you a reliable report of the state of things here. May God protect them to reach you in safety! What they have done here has been good, and has given us much pleasure. They are worthy men, and well fitted to act as the representatives of you, our friends, across the seas. We are especially pleased with their words saying, 'We do not trade nor desire to gain anything for ourselves, but only that the people may know Jesus Christ.' These are indeed very true words, for they show both the excellence of your views, and also what will be sought by your good brethren the missionaries in Madagascar.

"Her Majesty thanks you very much for your kind message, and the good wishes for the prosperity of her kingdom; and she prays God that they may be fulfilled. She also thanks you for the presents you sent her, and accepts them as a mark of your friendly feelings towards her.

"And I, too, thank you very much for the nice presents you sent to me.

"Her Majesty also desires me to thank you for the very kind care you have taken of Rapenolena, for he was sent by her Government that he might obtain a good English education. What you have done for him has given Her Majesty great satisfaction, as his progress is already manifest from his letters to me. Her Majesty will be pleased if you convey to Rapenolena's teacher the thanks of herself and her Government; for his instruction, and kind care have given her very much pleasure.

"May the Almighty God bless you in your useful labours for the evangelising of mankind, and may He ever give to the people earnest hearts to help you to spread the Gospel of Jesus Christ among all nations.

"That, dear friends, is the wish of Her Majesty the Queen of Madagascar, and myself for you all.

"I am, gentlemen,

"In the name of Her Majesty the Queen of Madagascar.

"Your sincere Friend,

"RAINILALAHIVONY,

"Prime Minister.

"Given at the Court of Her Majesty the Queen of Madagascar, at Antananarivo, this 18th day of July, in the year of our Lord, 1874."

The Protestant religion seems to be spreading in Mexico. Five years ago there were only six churches of that persuasion in the whole country, and now there are ninety-eight.

Dr. McEvilly, Roman Catholic Bishop of Galway, has sent a circular to all his clergy, "in which he withdraws from henceforth all power from them to absolve licensed shopkeepers or their assistants, who from the date of the announcement dispose of drink on Sunday."

IMPORTANT TO DISSENTERS.—Following a decision in the Court of Queen's Bench, Mr. Balguy, the stipendiary magistrate at Greenwich, has ruled that the trustees of a Wesleyan chapel are not liable to pay an apportionment for paving a road. It was urged that the case decided by the judges referred to a church; but the magistrate could not see any difference in principle between church and chapel.

TOO GOOD TO BE TRUE.—Notice is about to be sent to the various colleges of Oxford and Cambridge, to the effect that in the event of their being unwilling to reform themselves in the spirit of the recommendation of the late Royal Commission, the Government will bring in a University Reform Bill, which will be under the charge of the Marquis of Salisbury in the House of Lords, and of Mr. Gathorne Hardy and Mr. Mowbray in the Commons. —*Leeds Mercury*.

A RICHLY-COLOURED STAINED-GLASS window is about to be placed in the Congregational Church at Cambridge, the gift of Dr. Nathaniel Rogers. It is the work of Mr. Drake, of the Cathedral-yard, Exeter. This artist is also designing a large window to illustrate the miracles and transfiguration of our Lord, to be placed in the Rev. Newman Hall's church (Christ Church, Lambeth, in course of erection), at a cost of 300l. to the same donor.

THE PRIMATE AND CHURCH LEGISLATION.—"I. M." writes to the *Record*—"I cannot but think that the questions submitted by the Archbishop of Canterbury to the rural deans, with a view to guide coming legislation, are calculated to be very damaging to the cause of truth. They practically suggest that we should propitiate the Romanisers in our Church by legalising sacrificial vestments and the eastward position, and take in return some trifling concession which will be but as dust in the balance, as compared with the vital point we are to concede. Beware lest you fall into this trap."

PERSECUTION IN TURKEY.—The deputation of the Evangelical Alliance which has proceeded in Turkey in order to intercede with the Government on behalf of the Protestants residing in that country, has, says the *Eastern Budget*, been very cordially received by the Sultan. He has promised that the Turkish governors who sanctioned the

persecution of the Protestants will be punished, and that steps will be taken to prevent such abuses in future. Nevertheless, we read in a recent telegram that the Governor of Syria has issued orders for the suppression of all Protestant schools in that province, and that the building of a Protestant school at Jaffa was stopped by him.

NONCONFORMIST FELLOWS AT CAMBRIDGE.—The number of Nonconformist Fellows at Cambridge is steadily increasing. Mr. W. Garnett, who graduated as fifth wrangler in 1873, and who has since been appointed Demonstrator in Physics in the university, has just been elected to a fellowship in St. John's College. Mr. Garnett is a Congregationalist, and has been honourably distinguished as a leader in Evangelistic effort during his course. Mr. Foxwell, another of the new Fellows, was Senior Moralist at Cambridge and Gold Medallist at London. He is a man of advanced views, which would until lately have rendered his election impossible, and therefore all true Liberals rejoice at his success. These are, we understand, the first Nonconformists elected to fellowships in St. John's College.

THE SCOTCH PATRONAGE ACT.—Four Free Church synods—Fife, Perth and Sterling, Lothian and Tweeddale, and Galloway—have met and pronounced emphatically their condemnation of the Scotch Patronage Act. The resolutions which they have each nearly unanimously passed, indicate in decided language the Erastian character of the Act. It was unmistakably shown that spiritual independence in the Established Church of Scotland is still a theory, and that the bribes offered to the Free Church by the Patronage Act will be universally scouted by every honest man who holds the Disruption principles of 1843. There is little doubt that the Patronage Act will give a great impulse in Scotland to disestablishment. — *Weekly Review*. The Town Council of Glasgow have agreed to the suggestion of the Lord Provost to ask Parliament for a clause enabling them, where requested to do so, to hand any of the city churches free of charge over to the congregations. It is thought that this proposal will be taken advantage of by more than one of the city church congregations.

DISESTABLISHMENT IN SCOTLAND.—The Executive Committee of the Scottish Disestablishment Association have addressed a communication to the members of the General Council, in which they state that from inquiries made by personal visitation of upwards of thirty towns and villages, and by correspondence with many others, it appears that the opinion has become general that the demand for disestablishment should be made in connection with the proposal to divert the national endowments or tithes in the possession of the Church, as vacancies arise, to the school boards of their respective localities. In numerous districts, towns as well as rural parishes, the tax for school board purposes is heavy, and is being found to be a very serious burden, especially by those who were never previously charged with an educational rate. Many landowners even have now to pay a great deal more than under the old law, in consequence of the large expenditure rendered necessary by the compulsory nature of the obligations imposed on boards by the Education Act. Such an experience has suggested the idea that it would be infinitely better that the endowments, bestowed on merely a section of the community, should be diverted to educational purposes, thereby materially lessening, if not entirely relieving, the general community from the school board, and at the same time conferring on the country the great blessing of education at low school fees.

THE DOMINICAL QUESTION AT EXETER.—The Dominical question seems at last to be in a fair way of settlement. At the Exeter Diocesan Conference on Thursday, the bishop presiding, the Rev. F. C. Hingston Randolph, of Plymouth, brought up the subject, which he said had come to a very dangerous pitch. He attended an evensong at the Rev. Mr. Strother's church on the previous day, and they had to be accompanied home by two policemen. Mr. Strother, he added, regarded this controversy as a hateful war, and was most anxious for some compromise. Mr. Randolph proposed, "That it be an instruction to the committee of the conference to inquire into the position of certain small livings in this city, with especial reference to the payments called 'Dominicals,' with a view to their commutation (if possible), or to some other settlement which may put an end to the present distressing state of things." In the discussion which followed it was stated that the local clergy had been in communication with the bishop on the subject, and his lordship had written to the Ecclesiastical Commissioners to take it into consideration. The bishop said he would do what he could to bring about an amicable settlement, but what he could do was very little, and he wished to guard the conference against imagining that he was able to do all that was desired. Mr. Randolph then withdrew his resolution. In the course of the afternoon a deputation from the Anti-Dominical Committee made an application to the conference to state their grievances, but their request was not entertained. There was to have been another sale of goods yesterday in a house bordering on a mill stream. The bailiff was accompanied by nine policemen, but, in consequence of the attitude of the crowd, who threatened to put both bailiff and goods into the stream, the sale was postponed.

The *Beehive* portrait gallery, forty-eight pages, printed on superfine paper, in coloured covers, is announced.

Religious and Denominational News.

FAREWELL SOIREE TO BABOO PROTAP CHUNDER MOOSAMDAR.

On Monday evening was held a meeting, numerously attended by ministers and persons of all denominations, at the Unity Church, Islington, in honour of this distinguished Indian religious reformer, who after a visit to this country of six months, returns to his native land to-morrow. After tea the chair was taken by Mr. James Hopgood, who stated that the meeting had been called to bid good-bye to their guest, and to bid him God speed. The Rev. Mr. Spiers, the Secretary of the British and Foreign Unitarian Association, then stated that he had received many letters apologising for non-attendance from Lord Lawrence and leading ministers. The first resolution, to the effect of sympathy with their friend, and regret at his departure, was moved by the Rev. Paxton Hood, and seconded by the Rev. Mark Wilks, who stated that he rejoiced at the new religious movement in India. The Rev. Dr. Sadler moved a resolution expressive of the sympathy of that meeting with the Keahub Chunder Sen, which was seconded by Samuel Sharpe, Esq., of Highbury; another containing the hope that the Baboo might have a safe and pleasant voyage to his native land, and that they all might meet in heaven, was moved by the Rev. Dr. Burns, and seconded by the Rev. Mr. Tabrum, Wesleyan minister. A fourth resolution expressive of interest in the work of social reform in India, and of the efforts made there on behalf of female education, was moved by the Rev. Dawson Burns, who strongly eulogised the Baboo's temperance speeches, and seconded by Mr. Tyson, of the India Association. The Baboo, who on rising was received with applause, began by expressing his regret at having to leave a country where he had received so much kindness. He stated that he had learned here the secret of England's success in her triumph of the intellect, which, by working on the laws of nature, had filled the country with material wealth. He had also studied the basis of our social system, which he was anxious to introduce into India. He spoke of the responsibilities of Englishmen with regard to India, and especially referred to the drinking customs which we then had introduced there, and which already produced crime and misery, and to the unbelief growing up in this country, which he considered to be a consequence of our luxury and wealth, and now he proceeded to speak of the great work in which he was engaged. In an eloquent plea for mutual forbearance and sympathy, he argued that the fire of intolerance had been quenched by the hand of humanity, but that there was still a fire of bitterness which nothing but a shower of Divine grace could extinguish. He said he had no faith in an abstract God; though we needed a Divine revelation, and that he was no true disciple who did not recognise that—the religious life of the world gathered around different centres, and he found light and instruction among them all; there was unity in the midst of diversity. Christianity, he confessed, had made England what it was—the Brama Somaj was like it a dispensation of Providence. The speaker then concluded by bidding his friends good-bye, and in expressing his belief that in his far-off land he would not forget the kindness shown him here. The meeting terminated by singing, "Nearer my God to thee."

NEW CONGREGATIONAL CHURCH, LEE.

On Thursday last, the 29th October, a new Congregational Church was opened in Burnt Ash-lane, Lee, about three minutes' walk from the Lee station of the Dartford line of the South-Eastern Railway. Service was held in the afternoon, when the Rev. R. H. Marten, minister of the Baptist Church, Lee, conducted the devotional exercises, and the Rev. J. C. Harrison, of Park Chapel, Camden Town, preached from the text, "That I may win Christ." In the evening a public meeting was held under the presidency of the Rev. J. Beazley, late pastor of the Blackheath Congregational Church, when speeches were delivered by ministers and members of the neighbouring Independent, Wesleyan, and Baptist churches.

In the interval between the services tea was partaken of by a large company in the lecture-room, who afterwards adjourned to the chapel to join in singing and to present prayers for the Divine blessing upon the new cause. The attendances were large, and the services throughout were characterised by a devout and earnest spirit that was very encouraging to all interested in the prosperity of the undertaking.

The history of the erection of this handsome building is interesting and instructive, and affords an example which will doubtless be followed by other metropolitan churches. The friends at Blackheath were strongly impressed with the belief that owing to their peculiar circumstances, and the absence of any large number of poor in their immediate vicinity, it was incumbent upon them to undertake some mission work, and while considering the matter, the way seemed opened to them by an offer, addressed to the pastor and deacons by Mr. Pound, a gentleman largely interested in the rapidly increasing district of Burnt Ash, that if they would undertake the erection of a building he would provide the site free of cost. Upon the church and congregation being called together and

the challenge laid before them, it was unanimously resolved to accept it, and a handsome subscription list was at once opened. Mr. Pound having enfranchised the land, succeeded in getting the fee simple transferred from the Crown to the trustees for the church, which is thus freehold property, and the Blackheath friends soon provided sufficient funds to warrant the commencement of operations.

The buildings, which have now been completed, consist of a handsome Gothic church, fronting the main road, capable of seating 500 on the ground floor, with an end gallery having about eighty more sittings, besides accommodation for an organ; and at the rear of the church a lecture-room, suitable for a meeting of 200 persons, besides minister's and deacons' vestries. The architects are Messrs. Osborn and Russell, of South-street, Finsbury, and the builder Mr. Tongue, of Woolwich. The work reflects great credit on all concerned. The materials used have been Kentish rag with Bathstone dressings. The buildings are lofty and well ventilated, every attention having been paid to secure the comfort of the congregation. They are also handsome and elegant, and are to be admired from an æsthetic point of view, although money has not been wasted on useless ornaments. The total outlay, including the value of the land, will be about 7,400*l.*, and towards this sum about 6,200*l.* have been raised, and the friends are sanguine that very shortly the balance will be forthcoming, and the church be entirely free from debt.

Some handsome special contributions were referred to at the evening meeting. As before stated, the valuable freehold site, estimated at least at 600*l.*, was presented by Mr. Pound; Lord Northbrook, the Governor-General of India, who has an estate close by, on being applied to, sent the liberal donation of 500*l.* Mr. Charles Fox gave a very sweet-toned and powerful organ, and Mr. N. Mappin a handsome communion service of plate.

The lecture-room having been first completed, was opened for Divine worship in June of last year, since which time a considerable congregation has regularly assembled. The affairs of the church are for the present administered by a large committee, composed of residents in the immediate neighbourhood and officers and members of the Blackheath Church.

The London Chapel Building Society offered a contribution of 250*l.* and a loan of 500*l.* free of interest for five years, but it is hoped that it will not be necessary to tax the resources of that excellent society for this church.

THE REV. J. G. MIALL, who has been for nearly half-a-century pastor of Salem Congregational Chapel, Bradford, has intimated his intention of resigning his position in the course of 1875, the reason, it is understood, being failing health.—*Bradford Observer*.

ILFRACOMBE.—The Rev. S. Lewin has been obliged to resign the pastorate of the Congregational Church in this town through protracted illness.

DORKING.—The Congregational Church at Dorking was reopened on the 21st October, after renovations and improvements, at a cost of 1,000*l.* Rev. Dr. Allon preached in the morning, and there was an enthusiastic meeting in the evening, at which addresses were delivered by the Rev. Dr. Allon, the Rev. Messrs. Adeney, Cooper, Davis, Dohie, Halsey, Walker, and E. White, and Mr. F. Allport. At the close of the services on the following Sunday, after two sermons by the Rev. S. Newth, it was announced by the Rev. J. S. Bright, the pastor of the church, that the whole of the expenses of the undertaking had been happily met.

REDDITCH.—On Monday, Oct. 26, the Rev. G. Shaw was recognised and welcomed as the pastor of the Congregational Church at Redditch, Worcestershire. About 300 persons sat down to tea. At the evening meeting there was a large attendance. T. R. Hill, Esq., M.P. for Worcester, presided. Various devotional exercises were engaged in by the assembly, intermingled with anthems given by the choir. The pastor read a brief paper, and very effective addresses were delivered by the Revs. D. Davies, of Bromsgrove; G. Hunsworth, M.A., of Kidderminster; and by ministers of various Christian denominations in the town and neighbourhood, all of whom gave Mr. Shaw a most cordial welcome, earnestly desiring for him and for his people God's richest blessing and great prosperity in their united work for Christ.

CENTRAL AFRICAN MISSIONS.—Sir Bartle Frere presided on Monday, in the absence of the Lord Mayor, at a meeting at the Mansion House in aid of the Universities Mission to Central Africa. The chairman having opened the proceedings with an interesting speech, Dr. Steere, Bishop of Central Africa, moved, and Mr. Hubbard, M.P., seconded, a resolution to the effect that there is more to be done for Africa and the Africans, and that the gift of freedom to the slave should be followed by loving care and Christian teaching. This motion having been passed, another, moved by the Bishop of London, and recommending the mission to public support, was also carried.

CONGREGATIONAL SCHOOL FOR THE EDUCATION OF THE SONS OF MINISTERS, LEWISHAM.—The half-yearly meeting of this school was held on Tuesday last week, at the London Mission House; the Rev. G. Clarke, of Hobart Town, Tasmania, presiding. After prayer, addresses were delivered in support of resolutions by the Revs. W. Tyler, D. Blow, W. Grigsby, Josiah Viney, hon. secretary, J. Rudd, B.A., the principal, Dr. Lockhart

and Mr. H. Major. It appears the institution has now admitted to its advantages a hundred boys, sons of Congregational ministers, and that of those who have recently left, six are studying for the ministry at Cheshunt, Spring-hill, and New College, two are at Cambridge University, and one at Oxford. A resolution was adopted requiring the payment of 5*l.* per annum for each boy hereafter admitted on the foundation, and earnest appeals were made for increased contributions to meet the growing cost of provisions.

ERECTION OF A NEW CHURCH AND SCHOOLS ON THE SITE OF UNION CHAPEL, ISLINGTON.—A meeting of the members of this church and congregation, convened under the powers of the trust-deed, has resolved to erect upon the present site of the former a church and schools better suited to their requirements than the present building, and more in consonance with modern ideas of ecclesiastical architecture, and the position so long held by its members in the religious world. During the official connection of the present minister, the Rev. Henry Allon, D.D., extending to thirty-one years, his people have raised, without any aid from endowment, an average of between 4,000*l.* and 5,000*l.* annually. Their sphere of usefulness has, however, been greatly limited by want of adequate building accommodation. In connection with its mission churches and schools at Spitalfields and Morton-road, and also its schools at the rear of Compton-terrace, they had until recently 4,500 children under secular and religious teaching; that number has, however, been recently reduced by the transference of the Morton-road day-schools to the London School Board. The present church holds about 1,200, the new one will seat 1,600, and have greatly superior ventilation and general arrangements to the present building. Similar improvements will also be made in the new schools intended to be erected contiguous to the church in the rear of Compton-terrace. The estimated cost is 16,000*l.*, but it is hoped that the public spirit of the congregation and friends will induce them to contribute a much larger sum, so that the building may be worthy of the distinguished position of its worshippers both in their own denomination and the Christian Church universally. As the "Union" congregation has been pre-eminent in liberality amongst British churches, it is hoped that its generosity will be recognised and reciprocated by members of churches of its own order and in fraternal union with it.

SUSSEX HOME MISSIONARY SOCIETY AND COUNTY ASSOCIATION.—The annual meetings of the above society were held in Brighton on Monday and Tuesday, Oct. 26 and 27. After a public tea, Mr. H. Hounsom, the treasurer, presided over a numerously-attended meeting in the Town Hall. The Rev. A. Foyster, honorary secretary, presented the twenty-fifth annual report, from which it appeared that twelve evangelists had been more or less employed during the year, and there were eighteen home mission stations and outstations. The sum of 1,174*l.* 7*s.* 1*d.*, including 265*l.* received from the Home Missionary Society in London, had been expended during the year. The immediate work of the society comprises—rendering help to Congregational churches needing it, maintaining home mission stations, preaching the Gospel by lay agents, sustaining evangelists in widely scattered districts, &c. But scarcely less important is the work initiated or stimulated by the society, but carried on by separate agencies. During past years thirteen new churches or chapels have been erected, three purchased, one restored to the Congregational denomination; two lecture-rooms secured; four ministers' houses built; and land secured for a chapel not yet erected. Independently, the following have been built by private effort—fifteen new churches erected; one rebuilt; one enlarged; seven lecture- or school-rooms, and two ministers' houses built. In 1872 the Chapel Debt Extinction Fund emanated from this society. At that time twenty places of worship were burdened with debts amounting to 6,560*l.*; since then six congregations have nobly engaged to clear off their debts without aid from this fund; nine congregations have been entirely relieved, to the extent of nearly 3,000*l.*, and one has diminished its debt from 900*l.* to 100*l.* The trust property of the churches is also being carefully looked after. Another emanation from this society was the committee by whose efforts every Congregational minister in the county, who was eligible, and wished to avail himself of it, has either by his own, or by private subscription of 10*l.* 10*s.*, been made a life member. A chapel site committee has also been appointed, and other important movements initiated and greatly stimulated by this society. The meeting on Oct. 27 was addressed by the Revs. R. Halley, M.A., J. T. Maxwell, T. R. Wilson, M.A., R. Hamilton, A. Foyster, J. P. Hutchinson, and Messrs. Whitbread, Savage, Sawyer and Smith.

THE REV. DR. MOFFAT IN OXFORD.—This patriarchal missionary to the tribes of South Africa, the father-in-law of Dr. Livingstone, has been making a brief stay in the city of Oxford. On Sunday week the venerable Doctor, who is verging on the completion of his eightieth year, preached twice to crowded congregations in the Congregational Chapel, George-street (the Rev. Mr. Martin's). The afternoon address was chiefly to the young—the teachers and Sunday scholars. The evening sermon, at which many undergraduates were present, was from Prov. xxiv. 11, 12, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we know it not; doth not he

that pondereth the heart consider it? and he that keepeth thy soul doth not he know it? and shall not he render to every man according to his works?" The Doctor drew a vivid picture of the heathen world, and especially of the state of the African tribes before the Gospel was introduced, and where they are still without it. He expressed his unbounded confidence in the transforming and elevating power of Scriptural truth or Bible Christianity (which he described as the best power of civilisation) in humanising and civilising and raising to the true dignity of man the degraded tribes of Africa. And whilst feelingly lamenting that he was now too old to return to his former work in Africa, and that he had not another life to spend there in preaching Christ to the tribes yet waiting for the Gospel, he exhorted his hearers to carry on and support the work, which had already been blest with marvellous success, and which he had no doubt would yet triumph and prevail over the remaining ignorance, error, and superstition. On Monday evening the Doctor gave another address on African Missions in the same chapel to a large auditory. And on Tuesday morning, through the kindness of the Rev. A. M. W. Christopher, rector of St. Aldate's, between fifty and sixty members of the university, chiefly undergraduates, met Dr. Moffat at breakfast at the Clarendon Hotel at 8.30, when the Doctor, who was enthusiastically received and cheered, pleasantly recounted some of the scenes of his life, long labours, and the contrasts he had been permitted, by the Divine blessing, to witness in Africa. Expressing the pleasure he had in addressing the Oxford students, he commended the mission cause to his younger hearers as the noblest in which they could employ their powers or spend their lives. Thanks to the ven. Dr. and to Mr. Christopher concluded this most interesting meeting.

YORKSHIRE ASSOCIATION OF BAPTIST CHURCHES.—The autumnal meetings of the Baptist Associated Churches in Yorkshire have been held during the past week with the churches at Haworth. On Monday evening a prayer-meeting was conducted with the church at Hall Green, by Mr. Thomas Aked. On Tuesday evening the meeting of the County Home Missionary Society was held at West-lane Chapel. Mr. Isaac Holden presided, and expressed his hearty sympathy with the Baptist denomination, and spoke on the advantages of denominationalism. Addresses were then delivered by the Rev. R. P. McMaster (Bradford), and J. Haslam (Gildersome), who gave a brief outline of the society's work. He said the income had been raised from 177*l.* in 1863, to upwards of 800*l.* last year, which amount he confidently anticipated would be augmented to 1,000*l.* during this year. Three new causes were being commenced. Thirteen village churches and eight town churches were more or less sustained by this society, and in addition several village stations in the rural districts were provided with lay preachers. He appealed for aid, for there were more than eighty towns and villages in Yorkshire, with populations of over 3,000, without Baptist churches, and in many of these there was need for evangelistic work. The Revs. Dr. Green (of Rawdon College) and J. M. Stephens, B.A. (of Sheffield), and Mr. Joseph Brooke (of Huddersfield), next spoke, and a collection was made. The chairman intimated that he should like to show his deep interest in their important work by becoming an annual subscriber of 5*l.* to the funds. On Wednesday morning a prayer-meeting was held. The Rev. E. Parker, of Farley, presided, after which Dr. Green, president, delivered his address, in which he ably showed that the Gospel was the only remedy for human woe and sin, and that the Gospel must be preached. He feelingly alluded to the recent death of the Revs. Mr. Robinson, of Cambridge, and Vince, of Birmingham, and said the question of providing efficient successors was becoming more pressing. He was appealed to continually by the deacons of some of the largest churches to introduce suitable candidates, but the men were not to be found. The address seemed to produce a deep impression, and after a cordial vote of thanks had been given to the Doctor, with the request that he would publish his address, the Rev. J. P. Chown, of Bradford, moved, "That this meeting, being deeply impressed with the paramount importance of the Christian ministry and the paucity of suitable candidates in connection with the Baptist denomination, earnestly calls upon the churches to pray the Lord of the harvest that He would send forth labourers into the harvest." This was seconded by the Rev. J. Barker, Lockwood, and supported by the Rev. J. M. Stephens, of Sheffield, J. Hanson, Huddersfield, and others. The Rev. J. Haslam then moved, and Mr. John Clay, of Halifax, seconded, a resolution calling upon the churches to seek the outpouring of the Holy Spirit, that young men might be led to consecrate themselves to the work of the Christian ministry, and affectionately commending the subject to the committees of the different districts as matter for conference and earnest prayer. In the afternoon the association committee met, and in the evening the Rev. J. P. Chown preached in Hall Green Chapel, from Ezek. xx. 49, "Ah, Lord God! they say of me, Doth he not speak parables?" The sermon was listened to with deep attention by a congregation which crowded the chapel and vestibule. The services were spoken of as being the most successful autumnal meetings that have ever been held.

Mr. Henry Sidgwick's long-expected work on the method of ethics is in the press.

Correspondence.

CHURCH FINANCE.

To the Editor of the Nonconformist.

SIR,—Earnest inquiries are now being made, "Where are we now in church finance? What good has the Huddersfield Conference done?" Let it suffice to reply—first, a resolution was passed unanimously to raise the pastor's income to a minimum of 150*l.* Thank God for this! Being of vital moment, it was wise to defer whatever imperilled unanimity. Second, the emphatic recommendation of weekly offering as a sole measure for obtaining church incomes, on the deliberate judgment of a committee which had for many months investigated existing church finance in our churches.

Third, the practical testimony of Mr. Henry Lee and Dr. Wilkes, as to the superiority of the weekly offering to pew-rent. Mr. H. Lee said, "I should exceedingly regret if Resolutions 9 and 10 were negatived. I have great faith in the weekly offering. In the new church which we have just built we are adopting that system entirely. Pews are appropriated to those who wish it, and they are requested to say what amount they will put weekly into the offering boxes at the entrance of the church. These offerings range from 1*d.* to 33*s.* 6*d.* per week. 300*l.* is taken for incidental expenses, and the rest goes to the minister, who, from this source alone, last year had nearly 700*l.* In another church which has just commenced the system, the number of subscribers is 234, and the total amount realised every Sunday is from 13*l.* to 15*l.* I regard pew-rent as an antiquated system, which must sooner or later give way. It is because gentlemen lack faith in their fellows, and in the power of God to help them, that they continue to stick to pew-rent."

The Rev. Dr. Wilkes, of Montreal, said, "I wish simply to give you the result of twenty-eight years' experience. For that time, in Zion Church, Montreal, a church seating about 1,000 people, we have had the free-will offering. For ten years previous we had the old plan of seat-rents and collections for incidental expenses, but immediately we adopted the new plan, the annual income was increased 25 per cent., and now we are regularly taking in the plates passed round the pews before the sermon from 6,400 to 6,500 dollars a year, or more than 1,500*l.*, and never have to make any other collections."

The close of Mr. Lee's speech points to a chief hindrance to a change—unbelief, distrust of man's liberality, springs largely from want of personal generosity. Where there is no noble example, there can be no influence or efforts to a generous following. He who will not give more himself cannot think that others will. Confidence and liberality reciprocate. Meanwhile, the mass give as little as they can get off for. The unbelief in God named by Mr. Lee is a far worse evil, involving mistrust of the sufficiency of revealed truth, and consequent forfeiture of God's blessing, and of the limitless resources of His elastic measures. Such unbelievers alight this as they alight no other sacred truth. Those who object to a tried Scripture mode should suggest a more excellent way than pew-rent, which, sufficing for a few wealthy churches, palpably does not for the many smaller ones.

The assembly said, "Raise the minimum pastoral income to 150*l.* The vital question now is, How is the large amount needed to be raised? present funds being often obtained with difficulty. The conference has proved to me my duty to labour on, looking for Divine aid. Whoever shows a better way, I shall rejoice to see it."

I cannot request of you, Sir, to give recent testimonies entire, but only the figures of two of them, and the words of two others. 1. A new church was opened, and Sabbath offerings alone adopted for minister's income and church expenses in Tynemouth, with the following results. 1868, 434*l.*; 1869, 438*l.*; 1870, 506*l.*; 1871, 570*l.*; 1872, 599*l.*; 1873, 633*l.* 2. A Welshman tells of a congregation of miners, who by offerings made on receipt of wages, have paid 1,600*l.* for a new chapel, besides supporting minister and church expenses, since 1865. He closes by saying, "Some of the means used to get church funds are shameful. Christians beg of the world, instead of themselves giving to the glory of Christ joyfully!"

3. Mr. M. Devenish, Dorchester, writes, "Our people believe the weekly offering to be right in principle, and prove it to be right in practice. As a Christian duty I recommend it whenever and wherever I can. If rightly understood, I believe it would be adopted by every voluntary church in the kingdom. 4. But it may reasonably be asked—how about small village churches? The Home Missionary report of 1873, will reply, "To enable the people to do more for themselves, and in the simplest way possible, we engaged the Rev. J. Ross to visit all our churches (Norfolk), to advocate the weekly offering. The results have been most satisfactory, for in some cases there is already such improvement in the financial as well as the spiritual state of the congregations, as has surprised and gratified those churches themselves, as well as the members of our county union."

Yours truly,
JOHN ROSS.

Bedford, October 31, 1874.

THE WALKER FAMILY.

To the Editor of the Nonconformist.

DEAR SIR,—I have written to your correspondent (Mr. W. Tallack), to inform him that "Thomas Walker," the elder, whose biography has been edited by Mr. Blanchard Jerrold, was my great uncle, and that my father was the eldest son of Richard Walker, the brother of said "Thomas Walker"—the victim of persecution under the Government of William Pitt. The firm in Manchester was that of Thomas and Richard Walker. The latter (my grandfather), bore an equal part in the ruin which ensued to them, and it was said of them that "Dick Walker forged the bolts, and Tom Walker shot them." In haste for post,

Yours faithfully,

W. W. WALKER, formerly R.N.

Govan Haven, Movagissey, Cornwall,

October 31, 1874.

I leave it to your discretion to make such use of this as you may seem fit.

PUBLIC MEN ON PUBLIC AFFAIRS.

The Attorney-General of the late Government (Sir Henry James), addressing his constituents at Taunton, criticised with some asperity the measures introduced by Her Majesty's Government last session, especially the Endowed Schools Bill. On the more direct ecclesiastical question he said the Liberal party was composed of men who were in favour of disestablishment; there were also those, and their number was not few, who accepted Archdeacon Paley's views, that an Established Church could only be supported on the ground of its utility. There were those who feared that a Church freed from State control would form a dangerous sacerdotal power. Having deprecated the making of test questions among Liberals on this subject, he continued—The Liberationists might say, "How, then, shall I obtain disestablishment?" He replied, "You never can obtain it if you divide or even weaken the Liberal party. You must do as other Progressionists have been content to do—watch the working of the Public Worship Regulation Act; wait until a supplemental bill affecting doctrine as well as Ritual be passed; wait until some more Church Congresses have spent a pleasant week in Christian harmony; wait until a few more executions to levy 'dominicals' have been issued, and then you will be enabled to demand the disestablishment of the Church without injuring a party or offending public opinion." (Hear, hear.)

Mr. George Dixon, M.P., was present at a meeting of the Edgbaston Liberal Association on Saturday night, and spoke upon the position of the Liberal party. He said its great defeat at the last general election was quite unexpected, even by its opponents. Without inquiring into the cause, he advised the friends of Liberalism to profit by the experience gained, and to seek by united efforts to regain supremacy. Individual crochets must be thrown overboard when the time came for action, and each Liberal member must unite in closing round the leader of the party to assist him in carrying any particular measure which he might deem it expedient to bring forward. That the tide which was at present flowing against the party would turn he was as confident as he was that it had already turned against them. It would be for the leaders of the Liberal party to watch for this, and when it came to stand boldly forward with a definite programme embracing the principal measures advocated by them, and say, "This is our programme, and we intend to stick to it." If they did this they would be sure to win. He said it was his opinion, and that of most advanced Liberals that Mr. Gladstone was the only proper person to take up the leadership in the House. He strongly advocated electoral reform and the extension of the suffrage. He asked for better and more extended education at any cost and sacrifice, and pointed to Germany as an example in this matter.

Mr. Mather Jackson, Q.C., M.P., addressing his constituents at Coventry, said he regarded the Public Worship Act with apprehension rather than satisfaction. It was intended to put down Ritualism, with which he entirely agreed, but when it was attempted to be put into operation the measure might be found a two-edged sword, and those who appealed to it might be smitten by it. He thought it a mistake of the archbishops to introduce the bill, and should have preferred to see Ritualism put down by public opinion, by argument and conviction, rather than by an appeal to Parliament for exceptional powers to crush a schism in the Church. There were already rumours that Parliament would be asked to do more, and to discuss and define the doctrines of the Church. He hoped and trusted, as a Churchman, that this rumour was not true, because if that were the case it would assuredly precipitate disestablishment.

Mr. Grant Duff, M.P., on Friday delivered the opening address of the season at the Edinburgh Philosophical Institution. It was a reply to Mr. Greg's "Rocks Ahead, or the Warnings of Cassandra." Mr. Grant Duff said that the three national dangers to which Cassandra attached most importance were:—First, the political supremacy of the lower classes; second, the approaching industrial decline of England; and third, the divorce of the intelligence of the country from its religion. The fears that Cassandra expressed of a struggle between the haves and the have-nots appeared to him to be quite visionary. There was no doubt that if the electors below the old 10s. limit which

Cassandra so much dreaded were unanimously to combine to plunder their more fortunate countrymen under forms of law, it would be very alarming. But there was not the ghost of a reason to suppose that they would ever do anything of the kind. Cassandra took the gloomiest possible view about the future of the coal supply. No reasonable man doubted the time would come when the cheap coal would be exhausted, and we would in all likelihood cease to be the great workshop of the world. But that time was so far off that it was idle to speculate about it at present. The deterioration of the character of British labour was no new assertion. But in spite of it the world went on preferring most English to other goods. Trades union laws would improve and strikes cease before they got to a better industrial condition; and there was much to be said in favour of shortening hours of labour. As to Cassandra's fear that our peculiar advantage in the possession of an unusually large amount of capital was gone, Mr. Duff contended that there were tendencies which were tendencies which were more and more transferring capital to England. His methods of parrying the mischief which required to be parried, were, first, education; second, wise government; and third, patience. After dwelling at length on these subjects, Mr. Grant Duff spoke of the third portion of Mr. Greg's book, which he said was the one which would perhaps be read with most general interest. The highest intelligence of the country, Mr. Greg says, is out of harmony with its religion. But I think (Mr. Grant Duff continued) Mr. Greg immensely underrates the permanent and indestructible element in Christendom. If Christianity is going to lose its power at once over the highest intelligence of Western Europe and over the masses just as it seems to be making itself more really felt in public affairs than it ever was in the so-called Ages of Faith, the course of this world is certainly the maddest piece of business. I confess, however, I do not believe one syllable of any such prophecy. The words once spoken among the Syrian hills will never lose their echo. The saying falsely attributed to Julian is profoundly true—"O Galilean! Thou hast conquered!" One must not forget, however, that the victory of the Galilean is the defeat of antichrists, and the worst antichrists of our days are the bungling sophists who denounce science and historical criticism, because they do not square with the vile little systems which they, and others like them, have built on those immortal words—who yelp at our modern masters of those who know—our Darwins, Huxleys, and Tyndalls—as if these were not doing in their own way the work of God in the world as even those who have in our times perfectly most echoed those Divine words.

FOREIGN MISCELLANY.

The Municipality of Naples are said to intend to present General Garibaldi with an annuity of 30,000.

In Saturday's sitting of the German Parliament, Herr von Forckenbach was almost unanimously elected President.

Intelligence from various sources states that Don Alphonso and his wife have left Spain, re-entered France, and started at once for Gratz, in Styria.

It is calculated that it will require at least 700 vessels of about 1,200 tons each to carry the surplus grain crop of California to Europe this season.

The *Melbourne Argus* states that the Government of New South Wales has addressed the Imperial authorities, recommending the annexation of New Guinea.

Advices from Rome state that in official circles there the news is confirmed that the British Government has resolved to suppress the post of Chargé d'Affaires at the Holy See. The step is said to have met with general approval in Rome.

That the East African slave-trade is not yet extinct is sadly evident from the announcement of the capture of a large slaver off Zanzibar by the boats of Her Majesty's ship *Rifleman*, and of another slave-laden dhow being seized by the *Vulture* at or about the same spot.

A RUSSIAN RAILWAY TO CHINA.—The Russian Government has come to a definite decision with regard to the construction of a railway connecting Russia with Siberia and China. The decision is in favour of the southern line via Orenburg.

DISEASED PORK.—The *Magdeburg Gazette* announces that in the town of Lunden up to the end of last week fifty-six persons—thirty-five men and twenty-one women—had died of trichinosis. None of the victims were more than thirty-two years of age.

THE LATIN RACES.—Senor Castelar dined on Sunday with Victor Hugo, in Paris. The toast of the "Four Latin Nations" was given, and received with cordiality. As representatives of France, Spain, Italy, and Portugal were present, the company must have felt considerable self-gratification in drinking the health of their "noble selves."

THE SOUTH SEA SLAVE TRADE.—The Sydney correspondent of the *Times* writes:—"I am informed from a reliable source that kidnapping is going on as bad as ever, and that shocking cruelties are being done—not under the English, but the French flag. This is now the mask of the scourge." "Is."

BONAPARTIST IMPOSTURE.—Paris, Monday night. About a dozen or twenty pilgrims to Chislehurst left the Northern Railway Station yesterday morning, carrying with them a monster bouquet of violets to be laid on the tomb of Napoleon III. on

All Souls' Day. The deputation professes to represent this metropolis, and will lay on the tomb, together with the violets, the following inscription: "Paris to its dearly beloved Emperor."

THE ELECTION FOR THE PAS-DE-CALAIS.—The general result of the second ballot, held on Sunday in the Pas-de-Calais, for a deputy to the National Assembly, shows M. Delisse-Engraud (Septennialist and Bonapartist) to have obtained 84,460 and M. Brasme (Republican) 74,181 votes. The Legitimist voters generally supported M. Delisse-Engraud.

THE SEASON IN SWITZERLAND.—The tourist season now about closing has not been a favourable one to Switzerland. Landlords complain not only of the diminished number of their guests, but of the additional demands on the part of those who have visited the country; whilst on the other hand the visitors grumble at the charges.—*Continental Herald*.

A LADY DOCTOR IN INDIA.—Miss Nancy Morrelle, M.D., accompanied by Dr. Balfour, arrived at Secunderabad on the 15th ultimo. The ceremony of introduction, it is said, was to take place on Tuesday, when it was expected that Sir Salar Jung would invite a few of the chief noblemen of Hyderabad to receive the lady. It is said that the Prime Minister of Hyderabad intends to train up a few Mahomedan ladies so as to assist the lady-physician.

THE PORTE AND THE PRINCIPALITIES.—The difficulties commenced with foreign Powers entering into commercial conventions with Roumania independently of the Porte have not been overcome. The Porte has instructed its ambassadors at St. Petersburg, Berlin, and Vienna that the Treaty of Paris must be maintained, and if violated in this case reference to the signatory Powers would follow; but if the Roumanian Government will submit the case to the Porte a satisfactory compromise might be arrived at to meet the peculiar commercial necessities of the Principalities.

COUNT ARNIM was on Thursday released from the Hospital of la Charité after bail to the amount of £15,000 had been lodged with the Criminal Court. His wife, son, and brother-in-law were the only relatives present on the occasion. The correspondent of the *Daily News* says that the count's beard, which was nearly black a month ago, has become quite white, and that the count himself has aged ten years in appearance during the last four weeks. Some children of the hospital patients and two invalids were the sole spectators of his departure. A New York telegram announces the departure thence of an ex-Secretary of Count Arnim, summoned to Berlin by a telegram from Prince Bismarck, supported by the request of Count Arnim himself. This report is now denied.

THE ANNEXATION OF FIJI.—Lord Carnarvon has received a telegram from Sir Hercules Robinson, dated Sydney, Oct. 25, announcing that Sir Hercules Robinson has accepted an unconditional cession of the Fiji Islands, and has established in them a Provisional Government, complete in all its administration and judicial details. Subject always to a prudent and economical management, his estimate of revenue is not unfavourable. He has imposed taxes and a tariff, based upon those of New South Wales; and he has formed a code of civil and criminal law sufficient for present purposes, and pending further orders, he retains in his own hands the general supervision of the provisional administration. King Kakombau has had his favourite war-club elaborately ornamented in silver with emblems of peace, and has sent it to the Queen with a dutiful message, confiding the interests of his people unreservedly to the justice and the generosity of Her Majesty.

THE ALLEGED SOUTHERN OUTRAGES.—We earnestly hope that the mass of reports of Southern outrages may prove as foundationless as those which Congressman Hays has circulated regarding the Alabama disturbances. The *Tribune* special correspondent, who is known to us as an entirely unpartisan and trustworthy man, as well as an observer of unusual keenness and experience, has been over a great deal of the ground upon which the alleged outrages took place, has seen some of the participants and examined letters and affidavits from others, and as a result declares that many of Mr. Hays's statements have no foundation whatever, others grossly exaggerate the actual details, that some persons reported murdered are alive and have not even been disturbed, and that one of the principal affrays reported was between negroes only. The correspondent finally charges that more than three-fourths of Mr. Hays's statements are untrue, and that Mr. Hays knew as much when he wrote them.—*Christian Union*.

GERMANISING ALSACE.—The Paris correspondent of the *Daily Telegraph* writes:—"M. Wachter, who is himself a Strasburger, gives such an account of his native city as may well make Frenchmen grave for awhile. It is the comfortable notion here that Alsace, like poverty, will be 'always with us,' whatever Germany may do. M. Wachter's report doesn't encourage such confidence. He says, 'I am forced to admit the skill of our mighty neighbour, and to remind France that the work of Germanising may well be making quicker strides than is generally thought west of the Vosges. I repeat that the progress already visible alarms me. I did not think it possible to change in two years the appearance of a town as they have changed that of Strasburg. Its aspect now reminds me of Mayence, which, under the First Empire, had a French prefect, and still keeps something Gallic in its appearance.' The means by which this transformation has been effected are sufficiently well known

in England—the German university, encouragement to German immigration, encouragement to French emigration, expulsion of teaching priests, and compulsory use of German in the schools. M. Wachter declares that the result must be fatal to French loyalty in time, for the little children are learning German and no other tongue. There is even a hint that Alsations sentimentally attached to France are sometimes tempted to congratulate themselves—no, that is too strong a word—to console themselves, let us say, looking at the whirl of interests and parties across the Vosges—just as the most devoted lover of 'the briny' may watch the maelstrom from a steady cliff."

TRIAL AND CONDEMNATION OF KULLMANN.—Kullman, who attempted to assassinate Prince Bismarck at Kissingen, on the 13th July, was put upon his trial before the Assize Court, at Würzburg, on Thursday. The prisoner, being examined, gave a detailed account of his preparations to commit the crime, and the manner in which he made the attempt. He confessed himself an Ultramontane, and said he regarded Prince Bismarck as the originator of the present religious conflict. The police officer who seized Kullmann, and one of Prince Bismarck's medical attendants, afterwards gave evidence. The trial was resumed on Friday. For the defence two medical men were called, who both expressed the opinion that the accused was of weak intellect, and that hereditary influences had affected his mental and moral development. The counsel for the prosecution urged that as Kullmann knew the magnitude of his crime, and the punishment awaiting it, he must be considered a responsible agent. In reply, the counsel for the defence maintained that it was not Kullmann who was guilty, but the influences which impelled him to commit the deed. His mind, excited by Ultramontane teaching, was in an abnormal condition, and as he was unconscious of his acts, a verdict of not guilty should be returned. The jury, after ten minutes' consultation, found a verdict of guilty, and the president sentenced the accused to fourteen years' imprisonment, and at the expiration of that time to deprivation of his civil rights for ten years. Kullmann declined to avail himself of his right of appeal. Kullmann is to serve his term of fourteen years' imprisonment in the House of Correction at St. Georgen, near Bayreuth. The *Cologne Gazette* says in reference to Prince Bismarck's return to Berlin—"We learn that the Chancellor returns to public affairs with much improved health. The wound which he received at Kissingen is completely healed up; but writing is still difficult, as it causes to him a pressure on the wrist."

THE SLAVERY QUESTION IN PORTO RICO.

The following letter, received by the secretary of the Anti-Slavery Society, was written by a gentleman long connected with Porto Rico by property and residence. It will be seen that the new governor of that Spanish colony had banished the Liberals, established a rule of terrorism, and virtually restored slavery in the island:—

September 2, 1874.

"My dear Friend,—The following particulars respecting the state of things in Porto Rico will no doubt prove useful. All was going on smoothly and well in Porto Rico, when the military insurrection in Spain of January 3 dissolved the Cortes, established the Dictatorship which now rules us, and which killed the Republic, making the word a bitter sarcasm as applied to this Government.

"As might be expected, Porto Rico and Cuba felt the effects of this dire change. As soon as the news arrived there, General Primo de Rivera, then Captain-General of Porto Rico, and an ardent abolitionist, was immediately recalled, and, much to the astonishment of every one, General Sanz was appointed Captain-General of that island for the second time. The Liberals began to leave the island by every steamer that sailed thence.

"His principal acts during his recent reign have been—

"1. To dissolve the provincial legislatures and replace them by corporations elected by himself among the Conservatives.

"2. To order all the Masonic lodges to be closed, and employ the civil guard in hunting out and arresting the Masons, although this institution is permitted and is in full exercise in Spain.

"3. He turned out all the Reformists in the Government employ, leaving thus not a few families in absolute penury.

"4. He sent back to Spain all officers known as Liberals; even so lately as by the last steamer some thirty of these victims came, and many with their families.

"5. The Liberals, by grants from the local treasury, had, for the first time since the discovery of the island, established colleges for the instruction of the youth of Porto Rico, which were soon filled with students. General Sanz ordered them to be closed, and the subsidy allotted them was handed over to the Jesuits, into whose hands the instructions were placed.

"6. As all the school teachers were Creoles, and naturally Liberals, he has ordered all the schools to be closed, and has sent to Spain for a hundred Spanish schoolmasters. The same with regard to schools for girls.

"7. One of the few and scanty resources for the youth of the island, was to enter a military school there, where they became cadets, and could afterwards enter the army. General Sanz has exiled

all the Creole officers, and has closed the school for cadets.

"There existed in the island a corps of militia, of which the soldiers were all Creoles, drawn by conscription as in Spain, and subject to the same ordinance as in the army. The officers were all Spanish, except from the captain downwards, and these were furnished from the cadets, who ascended in turn, and were appointed by the Crown. This corps—organised and subject to the strictest military rules, commanded by Spanish officers—had acquired great prestige, and has in several instances rendered important services to the Government. The captain-general has dissolved this body entirely, alleging the sufficiency of the civil guard in its stead. The officers who had chosen this mode of gaining their living have, of course, been suddenly reduced to utter poverty.

"9. And, finally, to crown the work of destruction, General Sanz has published the 'Reglamento,' reducing again almost to slavery the freedmen, who have so amply proved that they know how to make better use of their liberty than the Peninsular Spanish, who furnish the spectacle of nearly a riot daily in some one or other part of Spain. By this 'Reglamento' the freedmen must be bound by a contract, with such wages as the slavists may choose to assign them; and must work as is customary in the island; that is to say, as the slaves worked. This scandalous 'Reglamento' has been approved by the State Council, and the poor freedmen of Porto Rico return to what is slavery, save only in the name.

"These are a few of the deeds of one of the most fatal rulers that has ever governed in Porto Rico. A short time has sufficed him to overturn a whole system of liberty, and establish arbitrary despotism, with its consequent persecution and terrorism. This is the more lamentable when it is known to be notorious that the very members of the Cabinet who sustain him know him to be, and designate him as, injudicious, incompetent, and utterly void of qualities which a ruler should possess. This fact but proves how Spain governs, and has always governed, her colonies.

"I am, &c., —."

THE EDUCATION ACT.

LONDON SCHOOL BOARD.—Some figures bearing upon the question of school accommodation were furnished at Wednesday's meeting of the London School Board by Mr. Watson, chairman of the Statistical Committee. He had endeavoured to ascertain what number of children would be unprovided with school accommodation in April, 1876, allowing for all the schools they were now building, and all those which they were asking permission to build. The total number of children to be accommodated he estimated at 610,660, and the schools then existing would accommodate 451,690, leaving 158,970 unprovided for, or about 25 per cent. These figures were obtained by assuming that the increase of population would proceed at the same ratio as it had done during the last decennial period, and that one-seventh of the population was the proportion for whom elementary education should be provided. After some discussion the matter was referred to the Statistical Committee for consideration and report.—On Friday Sir Charles Reed, chairman of the London School Board, formally opened the new school which has just been erected in Saunders-road, Notting-hill. The building is replete with all the modern appliances for health and education, and is capable of accommodating 200 boys, 200 girls, and 300 infants. The total amount of the contract has been 7,000*l*. The chairman, in the course of his speech, stated the board has seventy schools opened within the metropolitan area. Speeches were delivered by Mr. Currie, Mr. Freeman, and others. The key was then formally handed over to the local custodians, and upon handing it Sir Charles Reed announced the almost complete restoration to health of Lord Lawrence.

WELLINGTON (SOMERSET).—The Church of England and Tory party suffered a thorough defeat here on Friday last, in connection with an opposition which they had got up against the action of the Liberal majority of the school board. Under the pretext of preventing unnecessary rating in building schools, the Church party called a meeting of the ratepayers at the parish vestry-room. At the hour appointed the numbers who had come were so great that an adjournment to the Town Hall was at once moved. The hall was crowded to excess. The vicar took the chair, and called on any gentleman to address the meeting. As the requisitionists who had called the ratepayers together appeared reluctant in opening the proceedings, it was demanded by several gentlemen that they should assign their reasons for requesting the parish officers to call a vestry meeting. Mr. Walters then made a most tame statement that he and a few more, fearing, on account of the refusal of the board to take over a school building belonging to an Episcopalian, that heavy rates were imminent, had deemed it advisable to call the ratepayers together, and now he proposed that the meeting should adjourn for a fortnight to see what action the school board would take. This expression was met with a general and loud expression of contempt. Mr. J. H. Fox, J.P., then moved, and Mr. T. N. Sully, seconded, a vote of confidence in the board, and approval of the decision not to lease the school building, on the terms which would have made the school to all intents a Church of England school. Dr. E. B. Tylor

and Rev. G. W. Humphreys, B.A., as two of the majority on the board, then gave an account of the proceedings of the board, and indicated the character of the attempts made to buy or override the rights of the Nonconformists. The speaking by these gentlemen was most effective, and carried the meeting completely into sympathy with the action of the board. On the motion being put, it was carried by a majority of more than twenty to one. Wellington has never seen such a meeting—nor could the exclusive Church party suffer a more crushing defeat. The Nonconformists of Wellington have fought nobly, and made their power felt.—*From a Correspondent.*

THE COWPER-TEMPLE CLAUSE.—The Exeter Diocesan Conference closed on Friday with a discussion on the Cowper-Temple Clause of the Education Act. Mr. Bartholomew proposed a motion for the repeal of the clause, but an amendment being moved in favour of maintaining the compromise, a division took place, when the previous question was carried.

SCHOOL BOARDS IN WALES.—In its account of the opening of the new board schools at Llangollen, the *Daily News* says,—“The dislike of Welshmen to what they conceive to be sacerdotal influence over the day schools accounts for the fact that there are in Wales, as compared with England, almost three times the number of school boards in proportion to the population.”

MR. S. MORLEY, M.P., ON EDUCATION.—Mr. S. Morley, M.P., at the opening of new board schools at Sutton-in-Ashfield on Tuesday, addressed a crowded meeting of working men, and urged specially upon parents the duty of taking care that the opportunities of education which were now afforded were regularly and scrupulously taken advantage of by their children. He deprecated compulsion, except in the case of drunken, dissolute, and idle parents, and pointed out the large results which in London attended a minimum of compulsion. The hon. gentleman advocated the establishment of a central school in each district, to which the most intelligent scholars might be drafted, and offered to contribute substantially to the formation of any such institution in Sutton. He spoke with earnestness on the advisability of the British School system of reading the Bible without doctrinal comment being retained in board schools, and called upon parents to take care that the religious education of their children was carefully attended to. Mr. Morley maintained that in point of expense the money spent in the education of children was by far the best investment which a man could make.

LONDON CONGREGATIONAL UNION.

The second annual meeting of this association was held yesterday in the Weigh House Chapel. At the afternoon meeting held at three o'clock the Rev. Dr. Allon, of Islington, the chairman for the year, presided, and about 150 ministers and laymen were present, including the Revs. Dr. Kennedy, A. Hannay, E. White, T. Aveling, J. C. Harrison, D. Macgregor, W. Braden, A. Waugh, W. Farrer, L.L.B., Dr. Raleigh, and Messrs. T. Scrutton, Jas. Spicer, A. Spicer, N. Wilson, &c.

The proceedings were commenced with a short devotional service. Two hymns were sung, and the Revs. J. Richardson and E. Mannering engaged in prayer, after which

The Rev. John Nunn, the secretary, read the report. It commenced by saying that their work at present was one rather of preparation than of achievement, though progress had in many respects been made. Thirty churches had become affiliated during the year, making the total number in association to be 120. Though this was only one-half of the Congregational churches within the London district, they comprised the majority of the larger churches. Of 19 churches in Essex, 4 were affiliated; of 5 in Hertford, none; 6 out of the 21 in Kent; 25 out of 58 in Surrey, and 85 out of 133 in Middlesex. This disproportion was accounted for by the fact that, save Middlesex, the other metropolitan counties had their respective unions. But it was important that London should be dealt with as a whole. The difficulty was combination in work, not in conference, especially while the mode of co-operation is not settled, but it is hoped that the Union would promote both objects. The division of the metropolis into districts had been kept in view. North of the Thames London was divided for the purposes of that Union into six districts, viz., the E. N.E., N., N.W., S.W., and Central. In each of these, with the exception of the latter, local organisations had been formed, and in all there appeared to be a growing conviction of the need of such action as their Union could originate and foster. London south of the Thames had been divided into two districts, corresponding with the metropolitan portions of Kent and Surrey, but the arrangements here were only tentative. The committee had endeavoured, as far as possible, to carry out the proposals made at the last annual meeting. Special services were held early in the year. If the movement was not all that could be wished, it was far from being a failure. More than half the churches took part in them. Some eighty ministers assisted brethren in other districts than their own, and about 380 services of various kinds and for various purposes were held. It is believed that most of the churches were quickened and refreshed, while some received a large blessing. Though the experiment may not be repeated in the same form, it may serve for future guidance and suggestion. Reference was then made to the meet-

ing convened by the committee to welcome certain well-known and honoured brethren on their return from the Evangelical Alliance Conference in New York, at which a resolution was passed expressive of hearty appreciation of the hospitality and brotherly kindness of the American churches, and of the value of practical union between the Protestant churches of Great Britain and America, and of fraternal intercourse between them. The Union was also ably represented in the conferences on church finance at Birmingham and Leicester, the resolutions of which were recently considered by the Congregational Union at its autumnal session. It is hoped that the London churches may ere long have an opportunity of considering the subject. Delegates were also sent to the Triennial Conference of the Liberation Society, and the committee also took action relative to the offer of Mr. Peek of 500*l.* for prizes for religious instruction, by sending a memorial to the London School Board against accepting the proffered gift. A proposal of the London Congregational Chapel Building Society for co-operation, was met by the adoption of a resolution affirming the desirableness of united effort for the furtherance of Congregationalism in London, but regretting that at present the Union was too much in its infancy to do ought to promote the object, but hopes to co-operate with the society at some future time. The report further expressed a hope that, as the mere sentiment of brotherhood will not hold the Union together, the ministers and delegates of the London churches will find a basis for practical action, and break ground and enter upon work worthy of the metropolis, of the denomination, and above all worthy of Christ. The report concluded as follows:—

It is not to be supposed that the churches will disregard a plain obligation, if it is shown that in addition to their local and separate action they should take a broad survey of our own city and unite to do what is likely still to be neglected, unless it be accepted as their common work. And can the existence of this plain obligation be denied? For are there not buildings, which should have been retained by us, if only as mission chapels, but which have passed into other hands? Are there not churches planted by our fathers, less numerous now and far less wealthy than of old, which in dealing with their dense and deteriorated neighbourhoods, ask some help from those who know nothing of the struggle and depression of so unequal a warfare? Are there not suburbs, already populous, or fast becoming so, without any spiritual provision, or, at least, such as can satisfy us, and so presenting opportunities and claims which our churches ought not to disregard? Are there not scattered in these suburbs the children of our own people, and in some instances families enough to form the centres of new enterprises, if only there were some one to bring them together, to counsel, perhaps to assist? Should these, if faithful to their principles, be left in discouraging isolation? Should they, if lax, be left to drift, possibly into fashionable Ritualism, quite as possibly into unbelief and irreligion? Lastly, have there not been sites, easily within our reach, which have been altogether lost; and others which have been secured for Church extension only by the prompter action or stronger zeal of sister denominations? We regard with no jealousy, but with thankfulness, the vigour of other evangelical churches, and we must not for a moment overlook the noble efforts, whether of individuals or churches among ourselves. But the committee would ask whether Congregationalism has up to the present time fulfilled in the metropolis its mission for Christ? whether it has reached to the measure of its power? whether it has adequately cultivated breadth, sagacity, method, beneficence, oneness in dealing with London as a whole? They are simply anxious that this Union, like some others, but in a vaster field than that of any, should address itself to discover and explore the desolate places, to originate where nothing exists, to gather the scattered, to strengthen the weak, to promote the acquisition of sites, or the erection of chapels, and it may be to sustain able men for a while, where no church exists, or no voice of Scriptural teaching is heard. All these are needful; select some, if you cannot attempt all. Let your district committees survey the ground, ascertain the facts, and make them clear to the churches of their neighbourhoods. Let your general committee, composed of representatives of all the districts, be informed of the result of sectional inquiry and conference: let them moreover have power to decide and administer. Such a committee may be trusted, being but yourselves—your chosen men, strong under God, only in your sympathy, prayers, and offerings, and responsible to you for the measures they may adopt. Need it be feared that any interest will be overlooked, when all interests are represented? that any will be exaggerated when the supposed claims of a part must be submitted to the judgment of the whole? Benediction will attend us, just as we are broad as Christ's compassion and fervent as His charity; just as we learn to look on the things of others, and as they who are great among us are as they who serve. It was asked with good reason that this Union might be, and you formed it. It was asked again that it might continue, and you consented. It is asked now that it may grow and thrive by the wholesome diet and bracing air of inter-Congregational work. Affirm therefore to-day that it shall live and be the servant and messenger of your churches and the glory of Christ.

The adoption of the report was moved by the Rev. S. Hebditch, who said they were in the midst of a great endeavour. The closing words of the report indicated that the Union lived, but that its life was not without doubt, and that to continue to exist it must show cause. There was an increasing feeling that the Congregational Churches should grow together. Efforts to secure this had failed; but the feeling remained that the evils of isolation were great. Churches became feeble and poor in some cases, and too rich and selfish in others, if left to themselves, and it was felt that this might be avoided by union, and that the work to be done could be done better by union. He was weighed

down by the thought of what London was with its tremendous power for good and evil. If the Union only existed for brotherhood, it would be good, but good had also resulted from the special services promoted by it last year. They had felt appalled at any work that required a large outlay, but if they could persuade the churches that a good work had to be done, it would tend to the success of that work if it was known that all would combine in it. He hoped they would take the report and consider that the Union had a position to occupy, and a work to do, which might be far more important than it had been. He wanted to feel that the Union could speak with one voice and pray with one spirit, and undertake the work which the Great Master had given them to do.

The Treasurer (Mr. Robert Sinclair), then presented his report, from which it appeared that the total receipts during the past year had been 161*l.* 17*s.* 2*d.*, and the expenditure 144*l.* 11*s.* 6*d.*

Mr. James Spicer cordially seconded the resolution, and said that in London they had been much isolated. There had never been any combination in their efforts, and when any great object had to be secured it was very difficult to get the churches to work together. It had always struck him that if they could get such a Union well-organised, they could speak with greater power. It was most important they should be united, and he thought that Union would bring them together.

The resolution was carried unanimously.

The Rev. Dr. Kennedy, in moving that the Rev. Thomas Aveling be the chairman of the Union for the ensuing year, said his impression was that their dear brother Aveling was the father of them all. They had older brethren present, but they did not hold pastoral office in London. They all respected and loved him for his personal character and for his work in benevolent enterprises; he was a thorough Congregationalist, and he would do honour to them rather than they do honour to him in electing him their chairman.

The Rev. J. C. Harrison seconded the resolution, and said he thought the committee had shown great wisdom in asking Mr. Aveling to accept that office. It was to be a year of work and their dear friend was successful in all he did. Mr. Spurgeon had said he hoped Mr. Paxton Hood would live long enough to write his biography and he (Mr. Harrison) only hoped if it was ever proposed to present him (Mr. Harrison) with a testimonial that Mr. Aveling might be the chairman. (Laughter.) He trusted Mr. Aveling would accept the chairmanship of the Union, and throw his energies into the work, and he was sure good work would be done.

The Rev. Dr. Allen heartily concurred in the resolution, which was carried unanimously.

The Rev. Thomas Aveling said he at first shrank from the proposed honour because he had not long been a member of the Union, but when he found out what the objects of the Union were, and that it was intended to throw themselves into a great work, he said if he could aid in that work he would accept. The reason why some of the churches had not affiliated themselves to the Union was because they did not know whether it was going to work or only to talk.

The Rev. W. Braden moved a resolution, appointing Mr. A. Spicer treasurer in place of Mr. Robert Sinclair, who had resigned. The resolution was seconded by Mr. Hunt and adopted.

The Rev. G. D. Macgregor moved the following resolution:—"That this meeting rejoices in the success which has thus far attended the formation of the London Congregational Union, and thinks that the time has come for the Union to attempt some active work for the support and spread of the Gospel in the metropolis. This meeting therefore instructs the committee to devise, and as far as means may be supplied, carry out some measures for the assistance of weak and struggling churches, and for introducing the Gospel into new, populous, and promising localities, and the meeting commends these objects to the prayerful and pecuniary support of all the churches and members connected with the Union." He said the resolution first expressed gratitude at the success which had thus far attended the effort to establish the Union. Those who were present at the formation of the Union now looked back with surprise at the fears which were expressed by those who knew London best. They had derived great blessing from the opportunities of coming together and encouraging one another. The resolution said the time had come to do active work. Two kinds of work were suggested to be done first that they should try and help the weak and struggling churches. He did not suppose there was any other part of the country where a Union did not exist by which the stronger churches helped the weak. Hitherto there had not been such a Union in London, and the effect had been very distressing. The secretary had stated that churches which were once theirs had been lost to them. At one time there was a sort of feeling that Independents could not work in the poorer parts of London, and that such work in London must be abandoned, but God had raised up men so that now they felt it was not necessary to abandon the City. He questioned if Finsbury Chapel, or the Weigh House would have been as they are now if assistance had not been afforded them from outside, enabling them to secure strong and able men, and he felt it was the duty of that Union to help such churches. Let that Union find men qualified for the work to be done, and then furnish the means to support them. There were weak and struggling churches kept alive by God-fearing

people deserving of their help, to keep the Gospel light burning. There were districts with many thousands of inhabitants without any Independent chapels. Whitefield Chapel had been unable to support an able man, and so had languished until the Presbyterians had stepped in and bought it. Wardour-street Chapel was another instance. They sent missionaries to heathen lands, and expected to build up churches there, and yet there were districts of their own land where they said there was no hope. Was that right? If the Gospel is of any power, it should be seen in such places as Soho-square and the crowded streets near Oxford-street; and if they were afraid to place churches there, they confessed the Gospel was of no use. The planting of new churches was even more important than the revival of old ones. In many neighbourhoods handsome Episcopal churches were erected, but the teaching was such that their responsibility was increased by the need of counteracting their errors. He thought the Union should confine itself at present to the work of helping weak churches, and by securing able men, and helping to support them.

The resolution was seconded by Mr. Thomas Scrutton, who, after some introductory remarks, said that it was necessary they should adapt themselves to the circumstances in which they were placed. Business men came into the city about ten o'clock, worked at high pressure till four, and were then scattered to various districts. There were three courses open to them. They might trust the Union to look out for good sites and secure them until the time arrived to build on them. They might come to the help of weak churches and pay their debts; or they might deal with their ministers' stipends as proposed at Huddersfield. Those were three ways in which they might do good. He would suggest that some short instruction be given to the committee, and he for one would be prepared to do all he could to carry out the measure decided on. (Cheers.)

The Rev. Edward White said there were two methods of church extension possible under the Congregational system. The first builds by local enterprises, and the second by general co-operation. A preaching station has been found, a chapel built, a pastor invited, who struggles forward for some time, and if wealthy persons live in the neighbourhood, the chapel is enlarged; if it is not so, the work lags in the second generation. The other method is general co-operation amongst the churches to establish churches in districts which require such aid. It has been a reproach to Congregationalism that it only flourishes in wealthy districts. If it is to be wiped away, it can only be through general co-operation. The Chapel Building Society does not originate churches. We wish it could be united with this Union. You may multiply small causes and produce but little effect. But the Independent churches are far too small for the multitude, who like to gather together in large assemblies. Some of the brethren are afraid of bricks and mortar, but we live in a material world, and he would remind them of what was said of one of old, "He loveth our nation and hath built us a synagogue." He would ask the rich laymen of London to join in some such effort for church extension. 10,000*l.* would be required for the purpose. They had to teach Congregationalism and Independency to the nation. In the Baptist body they had contributed about one per cent., and God had given them one per cent. increase in their members. He would say let them all unite to help struggling pastors and remember they lived in a material world.

The meeting then adjourned for tea.

EVENING MEETING.

At the evening sitting, Dr. Allen in the chair, after singing and prayer by the Rev. Mr. Jones, Dr. Raleigh continued the adjourned discussion, expressing his hope that it might last all the evening. As the subject was an important one he presumed they had come there for action. He was for action in new fields rather than for strengthening weak interests. They must go where the people were. Let them strengthen the City churches as they would the work was still outside. Even at Hare-court, where they had commenced in the midst of green fields, they were surrounded by bricks and mortar. The people had no ecclesiastical sympathies—they were ready to listen to any one. The Rev. W. Tyler said he felt rather aggrieved at the address of Mr. White because he had made no mention of the Chapel Building Association—which had now thousands of pounds waiting for applicants. If he were to say the amount of money some of the chapels cost he thought the Union would be rather chary of going into chapel building. He was for building ten new chapels every year. What they wanted was more munificent laymen, like Mr. Morley on the one hand, and the Congregational Union on the other to look after the spiritual necessities of the people. Dr. Kennedy's sympathies were on behalf of poor ministers. In the East of London he knew fifteen or sixteen of such, whose total income was not two hundred a-year. He knew brethren labouring on less. This was a great disgrace to them. To his mind nothing was more urgent. The best thing they could do for a real revival of religion was, to deliver their ministers from the terrible pressure of poverty. He spoke for them, as they could not speak for themselves, and they had a right to look to the merchant princes of London for a better support. Mr. Newton Wilson said how in the north-west of London they had a union to look out for fresh sites for chapels, and was rejoiced to think they had less of Independency and more of a Con-

gregational union of churches. After a few words from the Rev. Mr. Thorn, the Rev. G. M. Murphy suggested the formation of a vigilance committee of the Chapel-Building Society. The Rev. Mr. Hannay, who complained of the resolution as not strong enough, moved the addition of a clause as to the purchase of sites. They needed a bold line of policy to be placed before the churches. He did not think there would be any collision with the Chapel Building Society, as the committees corresponded with one another. Another thing which he desired was that God would raise up a desire among their young men to undertake the burden of the Christian ministry. The Rev. Mr. Muir, who had been three years in Soho, complained bitterly of the want of brotherly sympathy. He thought their best men should be sent to decaying chapels and kept there. The Rev. Mr. Allen also dwelt on the hardships of their poorer brethren. He was, he said, one of them when he first went to Tonbridge Chapel—they were not paying incidental expenses. Mr. James Spicer strongly supported Mr. Hannay's amendment, which was ultimately adopted, and was ready to give a donation of five hundred pounds. They must aim at great things, and they would accomplish them. Dr. Parker was also in favour of the amendment. He spoke of the undesirableness of people running off into the green fields and leaving a ministry that had been blessed to themselves and families. Let them appeal to the best ambition of the churches. He would also say a word on behalf of their power brethren—but they should watch the gate of entrance into the ministry with care. He wished it also to be understood that he was doing all he could, and that it was not to go forth that the Congregational Churches met together to feel they were doing nothing. He was for the appointment of a vigilance committee on spiritual matters. The Rev. J. H. Wilson argued for getting good centres rather than attempting to multiply small churches. The Rev. Mr. Hebditch was for confining themselves to the question of sites as the other question—how they should supplement the salaries of ministers would come on by-and-bye. The discussion terminated with a few words from the Rev. Mr. Tuffield, of Woolwich, and the Rev. Mr. Macgregor. Two papers were then read, one by Dr. Weymouth, on the "Mode in which Congregational worship should be conducted." Assuming that the sole guide in such matters was the Word of God, he maintained that we were to follow the principles we found there. This led to an examination of what the Scripture taught as to liturgical forms—forms which he showed had been sanctioned by Christ and the apostles. The conclusion at which the Doctor arrived was, that our public worship should be liturgical. In the discussion which ensued, it seemed that Dr. Weymouth had been misinformed as to the kind of paper requested from him, the Rev. Mr. Braden explaining they were anxious for a paper on the various plans pursued by the various churches, as to the manner of public worship, excluding a debate on the liturgy. The second paper, read by Dr. Allon, bore more directly on this subject. The Doctor's conclusions were that song, and music, and reverential manner were essential; that the congregation should prepare itself for singing as much as the minister for preaching. They were to be free from Puritan prejudices and the fear of conformity. Everything pertaining to worship must be ordered by the minister, and the choir should be blended with the congregation. A vote of thanks to Dr. Weymouth was moved by the Rev. Mr. Harley, and seconded by the Rev. E. White, which having been carried, the meeting, which was well attended to the end, came to a close.

Mr. Gladstone and Mr. W. H. Gladstone are now recreating themselves at Hawarden by felling trees. The other day they cut down a fine one, on the Well House Farm, Saltney, measuring 13ft. 8in. round the trunk, the work occupying two hours.

The task of editing the journal kept by Colonel Egerton-Warburton during his recent explorations in North-Western Australia has, says the *Academy*, been entrusted to his nephew, Mr. Charles H. Eden. It will be published early in the coming year.

A new High Church periodical, the *Church Quarterly*, is projected for issue at the beginning of the year if 1,500 subscribers can be procured by the end of next month. The committee comprises the Deans of St. Paul's, Rochester, and York, Mr. Beresford Hope, Mr. Hubbard, Canon Gregory, Dr. Hessey, Dr. Irons, Mr. Denton, and Mr. Webb. The editor will be the Rev. Dr. Cazenove, late provost of Cumber College, who will be assisted by the Rev. P. G. Medd.

The *Pictorial World* notes a startling invention in photography:—"An Englishman—for it is an English invention this time—has discovered a method of fixing the image of an object on a sensitized plate not more than half-an-inch in diameter, an impression from which can be afterwards enlarged to the necessary size. The plate is fixed into an ordinary locket or keepsake hanging from a watch-chain, and can be suddenly exposed, by a touch of the finger, on entering a room, and an image taken of a picture or a person without anyone besides the operator being aware of it. If this marvellous invention is to be perfected, no picture can be exhibited in a public gallery, or even in a shop window, without risk of being copied on the spot."

Epitome of News.

Her Majesty the Queen was present on Monday night at the celebration of Hallowe'en by the tenants and servants at Balmoral.

The Queen and Court will leave Balmoral on November 19, and arrive at Windsor Castle on the 20th, where Her Majesty will remain until December 16, and then leave for the Isle of Wight, where she will spend her Christmas.

Last Tuesday Her Majesty, the Princess Beatrice, with a few attendants, left Balmoral Castle to stay a few days at Solitary Shiel of the Glassalt, situated beside Lock Muick. After spending three nights at the Shiel, the royal visitors returned yesterday afternoon to the Castle. The days were bright and the nights frosty, with a clear moon.

The Prince and Princess of Wales returned to Marlborough House from Paris early on Thursday, and called at Buckingham Palace.

Shortly before eleven o'clock yesterday morning the Prince and Princess of Wales, accompanied by the Earl and Countess of Aylesford, drove from Packington Hall to Birmingham, by way of the Coventry road. During the greater part of the journey the route was lined with people from the neighbouring villages, who gave their royal highnesses a hearty welcome. At the boundary of the borough the royal party were met by the mayor and the reception committee, and were escorted in procession through many of the principal streets to the Town Hall, where an address was presented, to which the prince replied. After luncheon the prince and princess visited several places of interest in Birmingham, and returned to Packington Hall.

The Empress of Russia, the Czarewitch, and the Duke of Edinburgh visited the Prince and Princess of Wales at Marlborough House in the afternoon. The Czarewitch dined with the Prince and Princess of Wales in the evening, and afterwards accompanied their royal highnesses to the St. James's Theatre.

The Prince and Princess of Wales, the Duke of Edinburgh, the Grand Duke Czarewitch, and the Duke and Duchess of Westmoreland, dined on Friday evening with the Empress of Russia at Buckingham Palace.

On Friday night the Duke of Edinburgh attended a concert at the Agricultural Hall, in aid of the Hospital Saturday Fund. Between 8,000 and 10,000 persons were present.

On Monday the Duke of Edinburgh and the Czarewitch left Buckingham Palace for Eastwell Park, the new country residence of the former.

Sir Denis le Marchant, Bart., who was Clerk of the House of Commons from 1850 to 1871, died on the 30th ult., in the eightieth year of his age.

Mr. Mortimer Bland, a banker's clerk, who had been confined at home for some time by illness, on Thursday night rose in his sleep, climbed to the roof of his house, situated in Clapham-road, and fell through a skylight, sustaining, it is feared, fatal injuries.

A whaler which arrived at Dundee from Davis Straits on Wednesday, brought thirty-two whales, calculated to yield 175 tons of oil. She gives excellent reports of the success of other ships engaged in the fishery, and states that so good a season has not been experienced for some years.

Four infants have recently died at Romford after having teething powders administered to them, and it is supposed that some pernicious ingredient was by mistake mixed up with the medicine. A coroner's inquest has been opened, and a post-mortem examination ordered.

Mr. Disraeli has arrived in town from Hughenden Manor.

Ex-Marshal Bazaine has been received by some of the Bonaparte family in England, but it is stated that a visit which was offered by him to Chislehurst was evaded or declined.

The total value of the personal estate and effects of the late Dr. Livingstone has been sworn under 1,500*l*.

Mr. Laird, M.P. for Birkenhead, died on Thursday, after a long illness, in his seventieth year. Mr. Laird had represented Birkenhead since the formation of that borough in 1861.

Mr. Butt, Mr. Martin, Mr. O'Shaughnessy, Mr. Synan, and Mr. O'Sullivan, were present at a great Home-Rule meeting at Kilmallock yesterday, attended by about 15,000 persons. The usual resolutions were adopted. The meeting, which it was expected would have been interrupted by Nationalists, passed off quietly.

Mr. Mitchell-Henry, M.P., has published a letter in the *Dublin Freeman* imploring the Home-Rulers not to split up, and asserting that the English Liberal party can never return to power until it makes its peace with Ireland by taking up Home-Rule as a policy.

Jane Faulkner, a domestic servant, aged thirty-eight, has died from the effects of injuries received in the late collision at Thorpe near Norwich. Both her legs were fractured. This makes the twenty-sixth death. Other patients are doing well.

An ironclad frigate, of nearly 6,000 tons burthen, which has been constructed by the Thames Ironworks and Shipbuilding Company for the Turkish navy, was successfully launched on Wednesday.

A large number of the leading Freemasons of London went to Stratford-on-Avon on Thursday to join the members of the Bard of Avon Lodge in a visit to Shakespeare's tomb, and to unveil a memorial window. Stratford Church stands in need of restoration, and at the luncheon Mr. Parkinson, the

grand deacon of the Grand Lodge of England, expressed his belief that this want had only to be made known and the work would be carried out by the English people.

Relics of the Prince Albert, the ship sent out by Lady Franklin, have just been brought home by a whaling vessel from the Arctic regions. They include a record which was placed in a canister and left by Captain Kennedy in August, 1852, stating that he had been in winter quarters since the previous autumn, and that the ice had then broken up and liberated his vessel.

After an unsuccessful season, the International Exhibition at South Kensington was finally closed on Saturday. Portions of the building are, however, to be used in future for the display of various works of art and science.

The death is announced, in his forty-eighth year, of Mr. John Lillywhite, the well-known cricketer. His death at so comparatively an age has created a painful sensation among cricket players and lovers of the game.

There has been a virulent outbreak of typhoid fever at Over and Lower Darwen, in Lancashire, at least 1,200 cases having been reported, while forty-four deaths have occurred since Oct. 8. A medical officer, who was sent down by the Local Government Board to investigate the origin of the visitation, has made a report attributing it to the filthy condition of the place.

Alderman M'Arthur, M.P., presided, on Saturday, at a meeting at Brixton, held to promote the free opening of the Tower of London, and a memorial to the Government on the subject was adopted.

In considering the Home Secretary's letter with regard to the proper punishment for crimes of violence, the Huntingdon magistrates have come to the conclusion that discretionary power ought to be given to flog all boys under the age of sixteen, fines being as useless as no punishment at all. The police have been instructed to make a return of all brutal assaults for the last five years.

A new Liberal Club House, which has been built at a cost of 4,000*l*. by Mr. W. Agnew, at Pendleton, one of the townships of Salford, was opened on Saturday evening. Mr. R. N. Philips, M.P., presided over a large and enthusiastic public meeting, at which Mr. U. J. Kay-Shuttleworth, M.P., with Mr. Joseph Kay, Q.C., and Mr. Henry Lee, the Liberal candidates for Salford at the general election, were amongst the speakers.

A block of improved dwellings for the industrial poor of Exeter, which has been erected by a local company, was opened on Saturday. An address was delivered by the Bishop of Exeter, who expressed his decided conviction that any man who studied the welfare of the poor would come to the conclusion that that only was a permanent benefit to any class which had an effect upon the moral character of the class itself, and which made men better Christians and better citizens, or helped them to be so. The Earl of Devon, Earl Fortescue, and the mayor of the city also spoke on the occasion.

The Prince and Princess of Wales have left London on a visit to the Earl of Aylesford, at Packington Hall, Hampton-in-Arden, near Birmingham. Yesterday they made a public visit to Birmingham.

There have been no less than four deaths in Oldham this year, attributable to brutal kicking.

It is stated that the present value of wheat is the lowest within the memory of any living farmer. Last week, at the local corn markets in Surrey, good samples of wheat were sold at the unprecedentedly low price of 1*l*. per sack.

With the usual formalities, the Courts of Law and Equity were opened on Monday, the first day of Michaelmas Term. The Lord Chancellor received the Lord Mayor Elect, presented by the common serjeant, and in addressing him referred to the proposed extension of the Municipal Government of the metropolis, expressing a hope that the scheme would be carefully considered. Afterwards the Lord Chancellor entertained the judges and officials of the law courts, the Queen's Counsel, and the serjeants at breakfast. His lordship then proceeded in state to Westminster Hall, and the judges took their seats in their respective courts.

In reply to the Home Secretary's circular, the borough magistrates of Hanley have unanimously passed a resolution in favour of giving power to inflict corporal punishment in cases of kicking, biting, the use of the knife, and especially in all cases of wife-beating.

The death of Mr. Francis Carbutt, of Leeds, is announced. He took an active part in political and municipal affairs in his earlier years, and once filled the office of mayor of the borough, with credit to himself and honour to the town. He was formerly chairman of the West Riding Reform Association. In this capacity his services were much valued by the Liberals in the Riding. The deceased gentleman was a Nonconformist and a Unitarian, but he was not specially active in ecclesiastical politics.

According to official calculations, the cost to the Great Eastern Railway Company of the Thorpe collision will amount to between 180,000*l*. and 200,000*l*.

Messrs. Siemens Brothers announce that the Direct United States Cable has been picked up by the Faraday in a perfect state, and that the splice was made on Monday.

The *Quarterly Review* has been sent into a second edition mainly through Mr. Cartwright's article on the Jesuits, which has caused a great flutter amongst the Roman Catholics.

Messrs. MACMILLAN & Co.'s
PUBLICATIONS.

This day, in Two Vols., 8vo, price 36s., with Maps, Portraits, and Fifty Illustrations by ZWECKER and DURAND.

SIR SAMUEL BAKER'S "ISMAILIA": a Narrative of the Expedition to Central Africa for the Suppression of the Slave Trade, organised by Ismail, Khedive of Egypt.

"It is a story of the utmost interest, and will take its place among the most remarkable records of British hardihood. . . . For our own part we shall not hesitate to affirm that we regard this spirited and simple narrative as an undying honour to English literature, which it enriches with the record of manly and earnest deeds, more eloquent than words."—Daily Telegraph, October 28.

"These two splendid volumes will well repay the utmost anxious curiosity with which the public have awaited their appearance. No enterprise of modern times has excited more interest than that which Sir Samuel Baker undertook five years ago, and the story of the whole campaign, told by himself, adds another thrilling chapter to the history of African adventure."—Daily News, October 28.

A RAMBLE ROUND THE WORLD, 1871. By M. le Baron DE HUBNER, formerly Ambassador and Minister. Translated by Lady HERBERT. 2 vols, 8vo, 25s. [This day.]

CAVE-HUNTING: Researches on the Evidence of Caves respecting the Early Inhabitants of Europe. By W. BOYD DAWKINS, M.A., F.R.S., &c., Curator of the Museum, and Lecturer in Geology in Owens College, Manchester. With Coloured Plate and Woodcuts. 8vo, 21s. [This day.]

MILTON'S POETICAL WORKS. Edited, with Introductions and Notes, by DAVID MASSON, Professor of Rhetoric and English Literature in the University of Edinburgh. With Three Portraits Engraved by C. H. JEENS and RADCLYFFE. 3 Vols., 8vo, 42s. (Uniform with the Cambridge Shakespeare.) [This day.]

ESSAYS on SHAKESPEARE. By KARL ELZE, Ph.D. Translated, with permission of the Author, by L. DORA SCHMITZ. 8vo, 12s. [This day.]

CHATTERTON: a Story of the Year 1770. By Professor MASSON, LL.D. Crown 8vo, 5s. [This day.]

OUTLINES of COSMIC PHILOSOPHY, based on the Doctrine of Evolution, with Criticisms on the Positive Philosophy. By JOHN FISKE, M.A., LL.B., formerly Lecturer on Philosophy at Harvard University. 2 vols., 8vo, 25s. [This day.]

TECHNICAL TRAINING. By THOMAS TWINING (one of the Vice-Presidents of the Society of Arts). Being a suggestive Sketch of a National System of Industrial Instruction, founded on a General Diffusion of Practical Science among the People. 8vo., 12s. [This day.]

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1st. Sir Peter says I differ with him upon the question of one or more Directors being "selected from the Provinces"; to this statement I offer my most unqualified contradiction. At the same time, I am unable to see that residence OUT of London of itself constitutes a special qualification for the discharge of duties connected with an Institution established and conducted in London.

2nd. Sir Peter states that to elect me is to indicate your desire to "make the Board a close Corporation." The custom of Directors filling up vacancies as they occur, subject to the approval of their constituents, in annual Meeting assembled, obtains in almost all other important Insurance Offices, and I am not aware that they are regarded as "close Corporations." The method of electing Directors is, however, under the consideration of the Election Committee, and before long a direct expression of your opinion upon the subject will be solicited.

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I trust the names attached to my circular will be regarded as a sufficient guarantee of my fitness for the office, and that, by the free and unfettered choice of those interested, I may succeed in the contest upon which I have embarked.

I have the honour to remain,

Your very obedient Servant,

W. H. WILLANS.

36, Coleman-street, E.C.,

London, November 3, 1874.

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(Signed) D. C. RICHMOND, Secretary.

30th Oct., 1874.

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The Nonconformist.

WEDNESDAY, NOVEMBER 4, 1874.

SUMMARY.

THE first conference of the season, in connection with the Liberation Society, is now being held in Manchester. Just as we are going to press, we have received the following telegram from our correspondent in that city:—

Manchester, Wednesday, twelve o'clock.—The conference opened at eleven; there was a large attendance from the Northern and Midland counties. Hugh Mason, Esq., opened the proceedings with a spirited speech. Mr. Miall is now reading his paper on "The National Aspects of Disestablishment and Disendowment." He will be followed by Mr. John Morley, who will move the first resolution founded on Mr. Miall's paper. The proceedings promise to be very effective.

Yesterday, as the *Telegraph* in its alliterative style puts it, Royalty and Radicalism met in Birmingham. The Prince and Princess of Wales, in paying a visit to Packington Hall, near at hand, accepted an invitation to see the Midland capital. A silly attempt on the part of some irrepressible Republicans to spoil the occasion was summarily put down, and the prince and princess were received, on what was in fact their public entry into Birmingham, with the most cordial demonstrations of welcome, as they passed through the profusely-decorated streets to the Town Hall to receive an address and partake of luncheon. The minority referred to might well have deferred to the better judgment and taste of the mayor. Though Mr. Chamberlain is a thorough Radical and a Republican in theory, he found means to give a welcome which was marked by perfect courtesy and manly independence, to the representatives of the Queen—a Sovereign who, for thirty-seven years, has "established claims to the admiration of her people by the loyal fulfilment of the responsible duties of her high station, and at the same time the nobility of her domestic life has endeared her to the nation." As the population of Birmingham was probably doubled yesterday by the enormous influx of people from neighbouring places, the hearty reception of the prince and princess wherever they showed themselves was a remarkable demonstration of loyalty to the Throne. In the evening there was a general illumination of the town.

On Monday the municipal elections took place throughout England, and to a large extent were decided on political grounds, though the functions of town councils are mostly of a

ON the eve of his visit to India, Mr. Grant Duff has rendered a service to the cause of truth by addressing himself, although with unequal ability, to the task of exposing the delusive nature of Mr. Greg's portentous pro-

phacies of impending evil to the nation. Mr. Greg, under the title of "Warnings of Cassandra," has made a series of predictions which, although he takes the standpoint of a believer in the Divine government of the world, strangely fits in with the more gloomy theories of the materialistic school. According to him, the country is fast hurrying towards an abyss in whose depths the destruction of our moral and material greatness is certain to take place. Of course, if it can be shown that England, like the extinct empires of antiquity, is given over to impurity and corruption—that her social and moral life is steadily deteriorating—such a fate as he apprehends cannot fail to overtake her sooner or later. The magnitude of the causes in operation must bear some relation to the enormous consequences which are destined to ensue. Mr. Greg undertakes to prove that they do; while Mr. Grant Duff, speaking before the Philosophical Institution of Edinburgh, takes the opposite side of the controversy, and errs, if at all, in the optimistic character of some of his views. Granted Mr. Greg's premises, and his conclusion naturally follows. But, as his opponent shows, the facts upon which he relies are either susceptible of a very different construction from that he has put upon them, or he has entirely failed to take into account other facts which are calculated to modify or neutralise the evil influences which he believes are dragging us down to perdition.

We think that Mr. Grant Duff has fairly answered the modern Cassandra's principal arguments. The first of these was based on the transference of political power from the more educated classes to the masses. Mr. Greg deprecates the settlement of 1867 as certain to culminate in organic changes of a ruinous description. His Scotch critic, with a common sense peculiar to logicians north of Tweed, replies that "the division into upper, middle, and lower classes, is purely arbitrary, a loose though convenient way of lumping together an immense variety of social strata which are again laterally divided in innumerable ways." This is perfectly true; and the best proof of it is the election under the system which Mr. Greg deprecates of a highly Conservative Parliament. So great is the mistake of supposing that the working classes act together as a unit, or regard their interests as separate from those of the other portions of the community, that we have sometimes thought their so-called leaders represented the opinions of Mr. Hughes or Mr. Frederic Harrison a good deal more than those of the working people in whose names they professed to speak. At all events, the working man who follows Mr. Bradlaugh, and even his next door neighbour who reads the *British Workman* and hangs upon Lords Shaftesbury's lips, must be as far as the poles asunder; and when Mr. Greg propounds a politico-atomic theory by which these antagonistic molecules are to unite for the purpose of declaring war upon property. He may be a philosopher, but he is assuredly a most untrustworthy one. Mr. Grant Duff might have demolished Mr. Greg's bogey much more effectually than he has done, if he had only lifted his own argument up to a higher level. It is simply a libel on the English working classes to say that they cannot be trusted with power. A people who in past times have shown so much patience under misgovernment and the operation of unequal laws—who have been law-abiding even when the law was most oppressively strained against them—are not likely to employ the power which their enfranchisement has secured to them to work injustice or ruin on others. That they will insist upon reforming abuses and testing the value of all institutions, whether old or new, may be regarded as inevitable. Perhaps when Mr. Greg or Cassandra predicts that society is about to be reduced to a state of chaos, he or she is really haunted by the idea that vested interests, which are as much on their trial under Mr. Disraeli as they were when Mr. Gladstone was Premier, will one day be too roughly handled by a Parliament of the people. If his fears originate in this source we can give him no consolation.

We feel tempted to pass over, as unworthy of notice, Mr. Greg's remarks on the industrial decline of Great Britain. Of course our coal-fields may one day be exhausted, and the superior skill of the Germans may also drive the English workman out of the markets of the world. All this is possible in the future, but no one can reasonably pretend that it forms part of the practical issues of the present time. As Mr. Grant Duff says, the time is so distant that it is idle to speculate about it now. Moreover "as we were great before our manufactures, we will, if we are true to ourselves, be great after them." There is a good ring in these words. They imply that British pluck and endurance are not nearly so dependent upon the material

advantages it is our good fortune to possess, as Mr. Greg would have us believe; and that if ever our coal measures are worked out, England will yet live in the indomitable energy of her sons. The weakness of Mr. Grant Duff's speech is that he does not sufficiently recognise the strength or activity of those potent forms of mischief which exist amongst us. For example, the worship of Mammon is far more to be dreaded than the influence of trades-unions, and wife-beating is a much worse symptom of disease in the body politic than Mr. Greg's proletariat bugbear. Education ought to be a corrective of these and other evils; but Mr. Duff gives the lion's share of attention to "good government." He speaks with especial reference to our foreign policy, preferring the system of Cobden to that of Castlereagh, and proposing that the army and navy of the future shall be a purely defensive force. The member for Elgin has repeatedly done himself honour by his intelligent adoption of Mr. Cobden's statesmanlike views with reference both to colossal armaments and to an intermeddling foreign policy; and we doubt not he would also agree with us that it is not necessary either to pursue a course of perpetual interference, or to arm *cap-à-pie* in order to exert a salutary influence upon the broad, deep currents of the world's affairs.

In his closing passages Mr. Grant Duff deals effectively with Mr. Greg's lugubrious lament that "the highest intelligence of the nation" repudiates the nation's creed. He does not shrink from historical criticism, or the discoveries of physical science, he even thinks that many things to which good men have clung as essential to religious belief will have to be given up, but he nevertheless expresses his conviction that the spiritual life of such persons cannot be destroyed, and that the saying attributed to Julian, "O Galilean! Thou hast conquered!" is true for ever. In contrast with Mr. Greg's despairing wail, he affirms that Christianity never exercised so much influence over public affairs as it does at the present time; and as a case in point he instances the settlement by peaceful means of the Alabama dispute. We know there is another side to the picture; but like him we utterly deny that there are any real signs of the decay of the Christian religion. Neither is it correct to say that the intellect of the nation is throwing off the old faith. It is true that Materialism has its apostles and its professors, many of whom, it may be remarked, have borrowed Christian precepts, while rejecting Christian doctrine; but it would be paying them too absurd a compliment to pretend that they exclusively or mainly represent "the highest intelligence of the nation." Mr. Greg makes a great mistake if he imagines that the poor man is likely to abandon his hope of immortality out of respect to the scepticism of philosophers and scientific investigators whose study of physical phenomena apparently unfits them for the far subtler researches into the spiritual faculties of man; and although like Mr. Grant Duff we believe that "there are many ideas now enunciated by the foremost teachers of the world which will, when they get hold of the minds of men, be fatal to certain forms in which the religious sentiment presents itself in Western Europe—fatal, for example, in all likelihood, to everything like political organisation in the matters of the soul," like him, too, "we know of no idea rising above a mere conjecture which could be fatal to the religious sentiment itself as seen in the highest forms of Christian life and practice."

THE ESTABLISHED CHURCH IN THE EAST INDIES.

For some years past there has been a sort of dropping fire upon the fortresses of the Established Church in India. It has been fitful, irregular, and, up to the present time, ineffective; but some signs are now being manifested which indicate that the public endowment of Christianity in that country is becoming a serious question. It is time that this should be the case. Of all the unjustifiable abuses of State-power in favour of a particular form of religion, that of the establishment of Episcopalianism amongst the Hindoos and Mahomedans of the East, and at their expense, is probably the most unjustifiable. It is wrong in itself, and it is highly impolitic. It serves both to irritate and to alienate the people whom we govern, and whose attachment to our Government we are seeking, in every other way, to win.

This miserable, but mischievous, East Indian endowment also stands condemned by the policy which was proclaimed when Her Majesty assumed the Empire of the Indies. The words of the proclamation made upon that occasion were used with grave deliberation in order to

correct the ecclesiastical jealousy out of which the recent war had arisen. "Finally, relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favoured, none molested or disquieted by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law; and we strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure." These were the words that were sent through the length and breadth of India; we now ask, what faith has been kept with its people?

We have not kept faith with the inhabitants of India. We still sustain there a fully organised Protestant Episcopalian Establishment, with bishops, archdeacons, and clergy, who are kept out of the revenues of the country. The words "that none be in any wise favoured" have proved to be a mockery. One sect is still favoured, and that, the sect which will not live anywhere without such favour if it can help it—let the consequences to national or imperial interests be what they may. As we have said, this question is now becoming a serious one in Hindostan—how serious may be seen from an article in the *Indian Evangelical Review*, which is reprinted, with an editorial introduction, in the current number of the *Congregational Magazine*. We are here told that endowment of Christianity is now being discussed in the native Indian newspapers, from which extracts are printed in our contemporary. Of these we may quote the *Guzarat Mitra*, which says,—"The public press is unanimous, with some exceptions, with regard to the injustice to the Indian taxpayer caused by the establishment of the Christian Church in India. Several lacs of rupees are taken every year from the exchequer, and spent in the shape of salaries to bishops and clergymen, who are appointed by Government to minister to the religious wants of the Englishmen living in India." Another quotation is from the *India Prakash*,—"Every year that passes without the authorities coming to any conclusion costs us about sixteen lacs of rupees. How far a country struggling hard for obtaining surpluses of its revenue over its expenditure . . . can afford such an outlay on an object no way connected with its Government or welfare, anyone can easily see." The *Times of India* is quoted to the same effect,—"It is open to grave question how far it is politic or just to endow a Christian Church with the money of Hindoo Mussulmans, even while the bishops and chaplains abstain from doing anything which could be a cause of alarm or offence to their unwilling paymasters."

The *Indian Evangelical Review* discusses at great length the whole of this difficult, and one ought to say, painful subject; for painful it is when the pledge of the Sovereign and the honour of the nation have been set aside for the mere promotion of sectarian interests. The *Indian Review* puts the question at the beginning very plainly, —

Is it just, or politic, or dignified, to provide for our limited worship, endow our religious institutions, erect splendid ecclesiastical edifices, keep up an elaborate and expensive Church establishment and a gorgeous ritual, by means of the scanty earnings of those who do not believe in our dogmas, and care nothing for our ceremonies? The Established Church in England is fast becoming an anomaly, numbering but a moiety of the Church-going people; the Established Church in Ireland was a national injustice, representing, as it did, but a minority of the Irish people; what shall we say of the Established Church in India, comprising a mere fraction of the population, and maintained, for the convenience and benefit of the few, out of the taxes of the Indian nation? The poor, dependent millions providing spiritual food for the wealthy, ruling thousands! The Irish Church, unjust though it was, yet flourished on the money of the Irish people; but the State Church in this country freely takes the money of non-English and non-Christian people.

There are, it appears, matters in which the Nonconformist in India is still treated as legally inferior to the State-Churchman, but these matters are for the present set aside, in view of the dangerous existence of an Established Church at all. It is stated that the injustice of such an institution is understood and resented by certain classes of the native community. Mr. Bowen states that the feeling is "already widely spread." The Church exists as an institution which is to be paid for by a conquered people, and nothing can be more irritating than such a feeling.

We are perfectly aware that there are Government allowances to some Scotch Presbyterians in India, and that grants by way of compensation for lands seized from the natives are made by the Indian Government to other than the Christian clergy; but the Episcopalian State Church stands out in all the prominence which

special Government patronage and connection can give to it. Its injustice nobody doubts. That it will come to an end everybody, we suppose, foresees. But those who have the best interests of India at heart will take means to bring it to an end before the little cloud of discontent that is now visible shall swell once more into dimensions big with danger to the whole empire.

IMPROMPTU.

Nov. 2, 1874.

The first London fog is now hiding the sky,
All its lovely companions will come by-and bye!
I wish they had been and had faded and fled,
Or I could go live in some region instead,
Far from London and fogs, far from gaslight and
smuts,
But—alas! I'm surrounded by nothing but
"Buts!"
At Hampstead I've nine, in the City a score,
And my pocket is full of a thousand—and more!
W. K.

HOME FOR LITTLE BOYS.

On Wednesday evening the friends and supporters of this institution assembled in Exeter Hall for the purpose of hearing addresses from several gentlemen in its behalf, and musical performances and singing by the boys. The large hall was crammed from floor to ceiling, and the vast audience appeared to take great interest in the proceedings and to be much gratified with the selections of music performed and the songs and hymns sung by the children. The first hour was devoted to music, partly secular and partly sacred, partly instrumental and partly vocal, the band of the home leading off with several pieces, after which singing and speeches alternated. The singing was excellent, and the fresh and cheerful voices and healthy physique of the boys spoke volumes as to their condition. The chair was occupied by Sir Charles Reed, and on the platform were Mr. Alderman M'Arthur, M.P., the Rev. Dr. Punshon, the President of the Wesleyan Conference, the Rev. J. S. Bardsley, the Rev. C. Billing, the Rev. R. M. Martin, Mr. C. E. Mudie, and a number of other ministers and gentlemen. After prayer had been offered by the Rev. R. M. Martin, Mr. A. O. Charles, the secretary, made a statement. The home, he said, which is situate at Farningham, contained 300 boys. The boys who were there had been admitted because from a variety of circumstances they were in danger of falling into crime. Many of them had been deserted by their natural protectors; many had been admitted because they were orphans, but he wished it to be understood that this was not an orphan asylum, and that a boy who was eligible for an orphan asylum was not eligible for this institution. The school had been placed under Government inspection, and they received a small Government grant. They endeavoured to make the institution practical, and so all their boys were taught some industrial trade. All the clothes that the boys wore were made by themselves. They also made their own shoes. All the bread they ate they had to make and bake themselves, and all the programmes that had been circulated in the meeting had been printed at the home, and still further, to show the practical character of the home, all the boys who had been selling the programmes were their own old boys who were now in situations, and had come to the meeting to show that they still cared for their old home. The chairman, who followed, remarked that the boys had a Christian but not a sectarian training, and he pointed out the great value to the community, both in a moral and pecuniary point of view, of such institutions as this. The Rev. C. Billing, who had visited the institution, gave an interesting description of it, and said the Prince of Wales had visited it, and had ordered a pair of boots when in the bootmaking department, for which his measure was taken on the spot. Dr. Punshon expressed his confidence in the principles of the institution, and in eloquent terms urged its claims to support. On the motion of Mr. Alderman M'Arthur, a vote of thanks was given to the chairman and the various speakers. In the course of the evening a collection was made on behalf of the funds, and the proceeds, it was stated, were about 100*l.*; but it was also stated that a hope had been entertained that it would have been 500*l.*, and that the yearly expenses were about 7,000*l.* It will thus be seen that there is urgent need for an increase in the funds of this institution, which is quietly and unostentatiously doing an incalculable amount of good.

Captain Kennedy, of Her Majesty's ship *Reindeer*, has discovered in Gautulee Harbour, British Columbia, a relic of Sir Francis Drake, nearly 300 years old. It is a board bearing the following inscription:—"Fras. Drake, Golden Hynde, Anno Domini, 1577."

MR. RUSKIN AGAIN.—The last eccentricity of the great art-critic of the present day is setting up a tea-shop! Subscribers to the *Fors Clavigera* have lately received from Mr. Ruskin's publisher, a card with the name and address of a tea and coffee dealer printed upon it, and at the back a written statement to the effect that Mr. Ruskin's object in setting up this shop is that the poor around about may be able to get their tea and coffee pure and unadulterated.

Literature.

"THE GOSPEL OF THE "RESURRECTION."

Dr. Westcott's "Essay on the Resurrection" has been long before the public, and occupies deservedly so high a place in theological literature, that it can gain nothing by our commendation; and whatever there may be of weakness in the argument, most readers will feel without our suggestion. The author has himself noticed certain points in which there was a need of additional strength, and this edition contains several passages which were not in the former two. We have gone most carefully through the volume, and can speak with the highest praise of the spirit and manner which it displays. Dr. Westcott is a masterly writer; he is never obscure even when treating of most difficult metaphysical subjects; he takes pains to assist his readers by a table of contents that is itself an admirable analysis of the whole work, and by notes which illustrate the text. He is never careless, never inaccurate; and though feeling how much depends upon the truth of the Resurrection, he displays no theological bitterness against the many writers who have assailed it. He conscientiously examines what is urged against it, and seeks to remove objections by the force of reason alone. As a distinguished writer upon the canon of Scripture, he does not touch in this work upon the authenticity of the evangelical records; he assumes throughout that they are accepted as credible histories, and upon that assumption the argument moves on to its conclusion. The victory is thus made easier, but we are not quite sure that it is final. At all events, any one acquainted with the objections brought against the belief in a literal, bodily, resurrection of our Lord, must feel that all those objections are not dealt with by Dr. Westcott in this volume. This we regret, because it would be well that the whole subject should be treated of together, and if any portion must be neglected, certainly the most popular should not. These objections will be found, for example, in a volume of sermons by Dr. Colenso, and are doubtless often set forth by popular speakers and writers who share his views.

Dr. Westcott has appended to this volume an essay, originally contributed to the *Contemporary Review*, on the "Religion of Humanity." It was with great satisfaction we saw that this permanent form had been given to an exposition and criticism of Comtism which is worthy of the most careful perusal by everyone who desires to understand the generation to which he belongs. The "Religion of Humanity" is a sign which no religious man should turn from; it is full of meaning. Dr. Westcott finds in it nothing to depress his faith as a Christian; on the contrary much to strengthen it, and to awaken hope for the future. He holds that the two postulates of Christianity, viz., the existence of an Infinite Personal God, and a finite human will, are granted by M. Comte. His Great Being—the sum of humanity—satisfies the condition of *infinity* by embracing in itself all the past, the present, and the future in the conception of the worshipper; it satisfies the condition of *personality* by the concession whereby each worshipper is encouraged to realise the whole by looking at it as partially represented by an individual. Human freedom is also recognised by M. Comte within certain undetermined limits. We need not say that Dr. Westcott is not a Positivist; we have quoted this portion of his exposition of the most recent modification of religious belief to show the spirit in which he examines it. Were all theologians thus gifted with the sympathy which detects affinities in opinions most, apparently, alien from their own, what might not yet be done for the true unity of many diverse minds!

"VIGNETTES IN RHYME."†

Mr. Austin Dobson has rare delicacy of expression, nimble fancy, and the power of lightly veiling serious aims under an airy garb, that might seem at first view a species of learned, fanciful trifling. But his underlying seriousness, after all, projects into his verse, at his lightest moment, a certain gentle scorn that betrays, like Wordsworth's water-lily, a fixed root. A graceful yielding to the pervading impression of the moment, and a power of

* *The Gospel of the Resurrection: Thoughts on its Relation to Reason and History.* By BROOKE FOSB WESTCOTT, D.D., Regius Professor of Divinity, Cambridge. Third Edition. (London: Macmillan and Co., 1874.)

† *Vignettes in Rhyme and Vers de Société.* By AUSTIN DOBSON. Second Edition. (Henry S. King and Co.)

escaping in the very suggestion of something higher than this shows his sensitiveness and his sympathetic humour, but also demonstrates his right to take rank among the poets of the day, pure and simple. Mr. Dobson seldom chooses a great theme—perhaps he is wise in this—but he is so gently wayward, so arch, so dainty, so graceful, and holds his muse so completely in rein, like certain finished riders, that we cannot but admire his movement. There is no straining—what he aims at he accomplishes with ease, his wit seems to fall naturally out of his theme, not to be forced upon it, in spite of its frequently artificial character; and this we may say, is the secret of success in lighter verse of the kind of which the bulk of this volume is composed. The extreme subtlety of the work, the technical address and exactitude of the thing, does not strike you till you are, it may be, compelled to assume the critic's office. The utmost playfulness is combined with a gentle seriousness, and the one seldom or never conflicts with the other. The predominance of the one, tending to a species of wit, in which separate turns of expression might be held to be the constituents, were it not for the faithfulness of tone which in such work is not easily attained, suggests such a classification of the pieces, as is indeed broadly indicated, we presume, by the very title itself—"Vignettes in Rhyme," and "Vers de Société." Good examples of the first are the "Gentleman of the Old School" and "Gentlewoman of the Old School," which abound in subtle descriptive touches; but "Before Sedan" and "A Revolutionary Relic," are perhaps to our thinking the most finished of their class—the first-named especially has a fulness and calm strength, and compact grace, which might well make it stand beside a poem of Browning's; not at all like it, yet of which it somehow makes us think. Then there is that little bit of dramatic realism "My Landlady," so skilfully set and finished—not a word too much; though, from certain touches, we should fancy this an earlier poem, on which Mr. Dobson would not now set great store, but it may be taken to prove what he could accomplish in higher fields were he to devote himself to them. "A Dialogue from Plato" is one of the cleverest of the *Vers de Société*; next to that perhaps, "Ad Rosam," with its subtle fun and satire; "The Virtuoso" next, with its light mockery and serious banter; and then perhaps "Advice," with its tender playfulness. We shall justify ourselves and please our readers by quoting one of each of the classes we have indicated.

This "Before Sedan":—

"The dead hand clasped a letter."
—Special Correspondence.

"Here, in this leafy place,
Quiet he lies,
Cold, with his sightless face
Turned to the skies;
'Tis but another dead;
All you can say is said.
Carry his body hence,—
Kings must have slaves;
Kings climb to eminence
Over men's graves;
So this man's eye is dim;—
Throw the earth over him.
What was the white you touched,
There, at his side?
Paper his hand had clutched
Tight ere he died;—
Message or wish, may be;—
Smooth the folds out and see.
Hardly the worst of us
Here could have smiled!—
Only the tremulous
Words of a child;—
Prattle, that has for stops
Just a few ruddy drops.
Look. She is sad to miss,
Morning and night,
His—her dead father's—kiss;
Tries to be bright,
Good to mamma, and sweet.
That is all. 'Marguerite.'
Ah, if beside the dead
Slumbered the pain!
Ah, if the hearts that bled
Slept with the slain!
If the grief died;—But no;—
Death will not have it so."

And this, "A Legacy"—which is not perhaps one of the finest specimens, but is handy for quotation, and has its meaning:—

"Ah, Postumus, we all must go:
This keen North-Easter nips my shoulder;
My strength begins to fail; I know
You find me older;
I've made my Will. Dear, faithful friend—
My Muse's friend and not my purse's!
Who still would hear and still commend
My tedious verses,
How will you live—of these deprived?
I've learned your candid soul. The venal,—
The sordid friend had scarce survived
A test so penal;
But you—Nay, nay, 'tis so. The rest
Are not as you; you hide your merit;
You, more than all, deserve the best
True friends inherit;—"

Not gold—that hearts like yours despise;
Not 'spacious dirt' (your own expression),
No; but the rarer, dearer prize—
The life's confession!

You catch my thought? What? Can't you guess?
You, you alone, admired my Cantos;—
I've left you, P., my whole MS.,
In three portmanteaus!

Few recent volumes of poems have we read with more pleasure than this; and we feel convinced that the world has yet much to expect—and in perhaps a higher line—from Mr. Austin Dobson.

"MAN AND BEAST."

Mr. Wood, who is well known as a compiler of scientific works, which have sometimes been unexpectedly lightened up with flashes of original thinking, aided by really independent research, has here ventured on the theological field, wherein he attempts to support himself by wide and varied testimony. His testimonies, let us say at once, are far more interesting than his arguments, and will be thoroughly enjoyed, however far the reader may dissent from the thesis. It is simply this—to demonstrate the presence in the lower animals of a genuine faculty of reason, or soul, so akin, at all events, in its ordinary working to that of man, that a modified immortality may well, on this ground, be claimed for them. There are few thoughtful persons who have not, at some time or other, as they looked into the honest eye of faithful dog or high-spirited horse, been seized with humanitarian doubts as to the orthodox view of the life of these lower creatures. It is a fact, too, that, the more intimate man becomes with them, and the more decided his power in accommodating his mind to theirs, and so mastering them for useful ends, the more doubtful does he become respecting their fate, which has on Scriptural grounds hitherto been held by many to be absolutely clear—the spirit of the brute going downward, that is, being annihilated; and the spirit of the man going upward. But, if no atom of matter disappears or is lost, surely it is hard to conceive the absolute annihilation of that spark of intelligence, affection, and devotion, often unsurpassed, that is exhibited to us by the domestic animals. Mr. Wood makes good use of argument in his first chapter in brushing away the misconceptions that he conceives to have gathered round the two Scriptures on which the annihilation idea is founded; and he argues ably and almost convincingly, in favour of a future for the lower creatures. In reading this chapter we have awakened in us somewhat of the same feelings as we remember to have felt in a perusal of a certain passage in Dr. Newman's sermons, where, with his wonted quiet, suggestive eloquence, he impresses on us the mysteriousness of brute life. But Scripture itself cannot be said to have dogmatically revealed anything as to the future of our own dumb companions—else, of course, there would have been no call for Mr. Wood's ingenious argument. After having dealt with Scripture and its difficulties, Mr. Wood tries to draw a clear distinction between reason and instinct, and says some very good things in the course of it—his large knowledge and powers of observation here standing him in good stead. But we pass to the anecdotes, and here we have a rare treat. Some old and known ones he has used for the purpose of strengthening his side; but the bulk of the anecdotes are new, and are certainly very remarkable. The work is an *omnium gatherum* of facts respecting animals, such as for lightness and attraction has not been made before, and however much readers may pause over the arguments, there is hardly one that will not be sympathetically attracted to Mr. Wood, because of his high purpose, and the loving care with which he has applied himself to gathering his instances and setting them forth.

Here are two cases, which certainly seem to demonstrate conclusively the power of observing closely, and of drawing a conclusion from certain facts:—

"I had a friend who possesses a little black-and-tan English terrier. His master had the misfortune not only to prefer two glasses of grog to one, but greatly to prefer three or four, with the usual consequences. On one of these occasions he beat his dog severely, and from that time the dog, whenever there was a recurrence of the fourth tumbler, went and hid himself in the cupboard, never showing himself off until the effects had passed off, and his master was restored to sobriety.

"I know of another dog, a Scotch terrier, whose master is extremely fond of him, and the attachment is mutual. At times this gentleman exceeds the bounds of prudence, and, when he does so, the bout lasts for two or three days. Although on these occasions he is quite inclined to fondle and make much of his dog, the animal will not go near his master, nor even look at

* *Man and Beast, Here and Hereafter.* By the Rev. J. G. WOOD, author of "Homes without Hands," &c., &c. In two volumes. (Daldy, Isbister and Co.)

him, but shuns him in every way, and keeps aloof until his master is restored to a perfect state of sobriety."

But we are so familiar with such stories of the dog, that we naturally look for them; but here we have something that seems to go as far in demonstrating sagacious reasoning faculties in the toad—a creature who is not usually accredited with the nicest faculties of that kind:—

"A lady of my acquaintance once saw a curious instance of reasoning in a toad.

"She was sitting in a garden, when she saw something alive moving along the base of the wall, which was an old one and full of crevices. The object proved to be a large toad, which was examining the wall in a most systematic fashion. She saw the creature raise himself on his hind legs, peer into a crevice first with one eye and then with the other. Then he tapped the wall with his paw, and pushed it into the aperture. Evidently dissatisfied, he went away and tried another crevice in the same manner and with the same result. A third, however, was larger than the other; and this seemed to be to his taste, for he slowly drew himself up the wall and disappeared into the crevice.

"It was evident that the creature knew his own dimensions, and was taking measurements of the crevices in order to find one that would allow him to enter. Toads, by the way, possess sufficient reason to be easily tamed, and to come at a call. My children generally have some tame toads in the summer-time, and are in the habit of carrying them round the garden and holding them up to let them catch the flies and other insects that settle on the flowers. The creatures are so accustomed to this mode of being fed, that they do not require to be held, but sit quietly on the open hand."

Cats are not generally considered as house-guardians, but that they can act as such the following anecdote will show:—

"A lady had a very strong objection to 'followers,' and forbade her servants to receive a man into the house. One evening she was sitting in the drawing-room, when she heard the cat mewing and scratching at the door, as if for admittance. She opened the door; but the cat would not enter, and evidently wished to be followed downstairs. She then descended the stairs, and led her mistress into the kitchen where was the obnoxious 'follower.'

"This anecdote shows also that the animal must have been able to understand human language, or otherwise she could not have known that her mistress had forbidden strange men to enter the house.

"Here is a similar example, which was communicated to me by a lady. 'Did I tell you that my dog Tiny once found that the housemaid had forgotten to shut a closet-door in a bedroom at the top of the house? He came to me, made me follow him, and showed me the open door.'

We are often accustomed to use the name of ass as a synonym for stupidity, whereas it is one of the most intelligent animals in the world. The Rev. C. Otway has supplied Mr. Wood with the following remarks on the subject:—

"I once purchased an ass for the amusement of my children. I did not allow him to be cudgelled, and he got something better to graze upon than thistles. Why, I found him more knave than fool; his very cleverness was my plague. My ass, like the king's fool, proved the ablest thing about the place, and, like others, having more wit than good manners, he was for ever, not only going, but leading other cattle into mischief. There was not a gate about the place but he would open it; there was not a fence that he would not climb. Too often he awoke me of a summer's morning, braying with sheer wantonness in the middle of my field of wheat. I was obliged to part with him, and get a pony, merely because he was too cunning to be kept."

Mr. Wood might very well have added here Mr. Hamerton's confessions to the same effect in his delicious "Chapters on Animals." Here is a rather striking story of a cow:—

"A correspondent of *Land and Water* gives an interesting account of a similar mode of proceeding on the part of two long-horned cows. The door of the hay-chamber opened outwards, and was fastened by a latch lifted by the finger thrust through a hole in the door. The cows had seen this done, and, if left alone, would invariably open the door by inserting the tip of a horn into the finger-hole, lifting the latch, and then drawing the door towards them. He also describes the mode in which a cat opened a kitchen door, by jumping up and hanging on the handle of the latch."

We must try and find space for another of a duck and hen—which is so remarkable as to be hardly credible, yet seems well authenticated; and is the more valuable as proving that the animals have a language and power of communicating their ideas:—

"At the flour mills of Tubberakeena, near Clonmel, while in the possession of the late Mr. Newbold, there was a goose, which, by some accident, was left solitary, without mate or offspring, gander or goslings. Now it happened, as is common, that the miller's wife had set a number of duck eggs under a hen, which in due time were incubated; and, of course, the ducklings, as soon as they came forth, ran with natural instinct to the water, and the hen was in a sad pucker—her maternity urging her to follow the brood, and her instinct disposing her to keep on dry land.

"In the meanwhile, up sailed the goose, and with a noisy gabble, which certainly (being interpreted) meant, 'Leave them to my care,' she swam up and down with the ducklings, and, when they were tired with their aquatic excursion, she consigned them to the care of the hen.

"The next morning down came again the duckling in the pond, and there was the goose waiting for them, and there stood the hen in her great frustration. On this occasion we are not at all sure that the goose invited the hen, observing her maternal trouble; but it is a fact that she being near the shore, the hen jumped on her back, and there sat, the ducklings swimming, and the goose and hen after them, up and down the pond."

"This was not a solitary event; day after day the hen was seen on board the goose, attending the ducklings up and down, in perfect contentedness and good humour—numbers of people coming to witness the circumstance, which continued until the ducklings, coming to days of discretion, required no longer the joint guardianship of the goose and the hen.

"Only yesterday evening (January 15, 1874) I received a remarkable corroboration of the truth of this story. I was narrating it to a lady, who I found was perfectly acquainted with the facts. She had heard the story told by a friend of hers, who had witnessed the curious alliance between the hen and the goose, and had not the least idea that it had ever appeared in print."

So Mr. Wood proceeds with his almost exhaustless list—anecdote succeeds anecdote, each one more and more curious to the purpose than that which preceded it. We have no hesitation in saying that Mr. Wood, by means of these very readable and well-condensed volumes, has done more than any one else recently, to call into active exercise the latent sympathy towards the lower animals which exists in all of us. This is a great service, and half the battle in the securing of that consideration for them, which has been more readily accorded in Eastern countries, where a certain spiritual life has been accorded to them, than has been the case with us as yet.

THE MAGAZINES.—NOVEMBER.

Very gracefully, with that delicious shading of character which is so conspicuous in his writing, is Mr. Black continuing the story of "Three Feathers" in the *Cornhill*. It is followed by one of those literary biographical articles of which we have recently had many in this magazine, and not on the characters of whom everybody writes. This time the subject is "The Wartons." It takes us back to the old Johnsonian time—almost the last time of great literary conversation. An article on "Feudal China" is based upon Dr. Legge's translations of the Chinese classics, which is described as a "splendid contribution" to literature. The "Story of a New Caledonian Deportée" could only have been written by that light sarcastic hand to which we have been indebted for so many graphic articles illustrative of French politics. It is singular that the writer of the article upon "Don Quixote" amongst his good quotations, should have omitted from them the character of a Christian, which is one of the finest bits in the whole book. We are getting to the end of "Far from the Madding Crowd," which, however fresh, and singularly fresh, at first, has become rather monotonous.

Mrs. Edwards has commenced a new tale, "Leah," in *Temple Bar*. She is a fascinating writer, but draws her heroines too close to dangerous ground. "Fletcher and Beaumont" is another of the series on the old dramatists, but it tells very little. Nor does the article on "Guizot" contain anything fresh, but we have one of the best instalments of "Patricia Kemball," who does not yet see the difference between sentiment and honour. "Infidel Smyrna" gives us a graphic picture of the old fig town, with its various nationalities. Mr. De Leon tells us that, "contrary to the usual prejudice, the fact is that the modern Turk is 'the most tolerant of human beings, and sets an example of charity which most Christians would do well to imitate.'" On the other hand, the feud between Latin and Greek Christians is perpetual, often breaking out into riots requiring the intervention of the Turkish authorities to suppress. The "Dream Woman" is only a dramatic recasting of one of his own well-known tales by Mr. Wilkie Collins. We see nothing valuable added to the old version.

Tale after tale, as the year draws to a close, is coming to an end. This is the case with Mr. Francillon's "Olympia," in the *Gentleman's Magazine*, which only waits now for the final explanation. There has been good, but very unequal, writing in it. The best paper yet written on Barry Cornwall is here. It contains many new anecdotes of the old literary circle of the Hunts, Hazlitts, Procter himself, and others. The letter of Procter to Leigh Hunt, relating to a money obligation, is one of the most delicately thought that we have read—but Procter was always characterised by such delicacy. Mr. Buchanan in "O'Connor's Wake" is clever, but no more. Yet it adds to the proof of his wonderful versatility. Here is a hint for young writers, in the "£ s. d. of Literature," which gives some curious facts concerning the sums paid for such work:—

"Dickens, when he intended to write a Christmas story, shut himself up for six weeks, lived the life of a hermit, and came out looking as haggard as a murderer. Tom Moore, with all his effervescence and sparkle, thought it quick work if he added seventy lines to 'Lalla Rookh,' in a week, although living out of the

world in a writing-box in the Peak. Planché produced his burlesques at an equally slow rate, thinking ten or a dozen lines a day good work. The author of 'Caste' and 'School' was one of the slowest of workmen. Even Albany Fonblanque often wrote his articles in the *Examiner* six times over before he thought them fit to go to press—and sometimes ten times over. Hepworth Dixon, it is said, wrote and re-wrote his 'Two Queens' eight times. That exquisite trifle of Kinglake's 'Eöthen,' was re-written five or six times, and kept in his desk almost as long as Wordsworth kept 'The White Doe of Rylstone,' and kept like that to be taken out for revision and correction almost every day. And that is the way in which good honest work—work, that is, to be read to-morrow and the day after to-morrow—must be written."

Mr. Lucy's brisk and indefatigable pen deals, this month, with "The Men, the Masters, and Public Opinion anent Strikes." Mr. Lucy thinks that the men are just now being defeated all along the line. The other articles are on Newcastle and on Pike Fishing, and Mrs. Cowden Clarke's "Rambling Story."

Dr. Tyndall has raised a host of enemies to himself, and one of the most formidable will be found writing in *Blackwood* on "Modern Scientific Materialism," but the article is just a little too personal, and it should be a greater man in his own department who should write "whatever doubts" may be expressed of the solidity of his acquirements and the soundness and sobriety of his "knowledge," &c. We have a great instalment of "the Story of Valentine," with some of the best of writing in it. The "Valley of the Shadow of Death" finishes the Himalayan sketches, and Captain Knollys intimates, in "Prussian Military Manœuvres," that England can compare with the great continental power without disadvantage to herself. Very readable is the article on "Latin Literature," with its delicious specimen quotations, and Lord Dalling's Life of Lord Palmerston is well reviewed. This is true: "The permanent influence, however, of this marvellous career is not in proportion to its unbroken prosperity; and it will be easier for the historian or biographer to do justice to the wonderful qualities and achievements of the man, than to decide upon his true place in English history, and as to the relative claims of himself and some of his contemporaries and predecessors upon the respect and admiration of posterity."

The writer of the very comprehensive article in *Fraser* on "Trading Benefit and Burial Societies, and Post Office Insurances," advocates, amongst other matters, an extension of the Post Office system, giving many suggestions upon the subject. The pity is that working-men cannot read such articles as this, and that their own organs do not deal sufficiently with such an important subject. We should like to quote at large from Mr. F. W. Newman's "Contrasts of Ancient and Modern History," in relation to religious toleration. It is a wide subject handled in a masterly way, in which the writer deals with all the various historical developments of toleration. The tone may be gathered from one sentence:—

"In all the freest nations it is now avowed that good citizens must be treated impartially, be their religion what it may; and apparently the principle is destined to disconnect the State from all religious establishments, untill (in the future) real unity of religion may pervade a nation."

The curious Chinese Love Story begun last month, is concluded. We are glad to see so thorough a treatment of "Legislation on Betting" as we find in the article upon this subject. Of the other articles we select the "Labourers' Daily Life," by Mr. Jefferies, from which we take this quotation as to the labourers' religion:—

"Religious feeling does not run high among the labourers. A large proportion of them are Nonconformists—principally Methodists. But this is not out of any very decided notion as to the difference of ceremony or theological dogma; it arises out of a class feeling. They say, or rather they feel, that this is their church. The parish church is the church of the farmers and the gentry. There is no hostility to the clergyman of the parish, no bitter warfare of sect against sect, or of Methodist against Churchman. But you see very few of the farmers go to chapel. The labourer goes there, and finds his own friends—his cousins and uncles—his wife's relations. He is among his own class. There is no feeling of inferiority. The religion taught, the service, the hymns, the preacher, all are his. He has a sense of proprietorship in them. He helps to pay for them. The French peasant replied to the English tourist, who expressed surprise at the fanatic love of the populace for the First Napoleon—'He was as much a tyrant as King Louis was.' 'Ab, but Napoleon was our king.' So the labourers feel that this is their religion. Therefore it is that so many of them gather together (where there are no chapels) in the cottage of some man who takes the lead, and sit, with doors and windows shut, crammed together to pray and listen to others pray. Any of them who wishes can, as it were, ascend the pulpit here. This is why in so many parishes the parish church are comparatively empty so far as agricultural labourers are concerned. The best of clergymen must fail to fill them under such disadvantages."

In the *Evangelical*, where there is a portrait of

Dr. McAulane, we have some unusually superior articles—three of a religious character by Mr. Pearson, James Parsons, and Mr. Goodall, an historical paper based upon Dr. Stoughton's history by Mr. Holden Pike, and another most able contribution by Mr. J. R. Leifchild, on the "Relations of National Systems to Dogmas, Creeds, and Moral Life." Here is a characteristic bit—

"In those broader and more exalted views of the Divine Being which I personally hold, I perhaps anticipate a generation succeeding the present generation. I anticipate that many narrow Church dogmas will then have disappeared, and, so far, I hold with the Evolutionists—to the effect that these are mere temporary phases of belief. God is neither exclusively Ecclesiastical nor exclusively Cosmical. He, the Supreme Being, is all in all, on all sides and to all existences, and this is what Cosmical Science has so well and so brightly illustrated. I aim to conceive of God as the UNIVERSAL ONE, Cosmical, Spiritual, and Psychological. It is the advocacy of mere half truths that has bewildered and misled us. Material, spiritual, human, and Divine have all to be taken into account to establish a complete and worthy creed."

We are glad to see Mr. England's notice of the late Joshua Wilson, whose memory has scarcely received due justice.

Mrs. Wood is finishing her tale in the *Argosy* with powerful effect, and we can already see the shadow of Nemesis. Good tales also are "Mrs. Milton," and "A Summer's History"—the latter being very original. The Sketch of "Jeremiah Horrocks" is not much so, as Artemus Ward would have said, but the *Argosy* relies upon its good fiction. We are glad to see that Johnny Ludlow is to be at work again.

The *Preacher's Lantern* has some admirable papers. Amongst them Dr. Dykes continues his very philosophical sketches of "Early Church History," dealing this month with the Hellenist and Hebrew elements in the primitive Church, and explaining how self-government arose. Dr. Parker is suggestive as usual in his "Pulpit Notes," and Dr. Oosterzee on the theologians from whom any good is to be expected for the Churches' future. We should characterise the paper on "Apostolic Sacraments" as exceeding brief, but exceedingly cutting. Other papers are "Mutual Love amongst Christians," and "Old Testament Prophets."

The *Quiver's* contents are various as usual—good fiction combined with good teaching. Mr. Barnard begins what promises to be a tale of good meaning, but is not the country landlord somewhat caricatured? Another tale is "May Flower," of a distinctive religious character. Amongst the graver papers we notice another by the Rev. Samuel Cox, on "Making Friends with Mammon."

In *Cassell's Magazine* we have an equal variety with the distinctive religious element eliminated. The papers that have pleased us most this month are the "Curate," as one of the Men who Face Death; a good paper by Mr. Walford on "Hampstead, Past and Present"; "Grape Culture in California"; and the "Organ Man," the latter apparently drawn to the life.

We are glad to see in the *Leisure Hour* that "Sale of Callowfields" comes right at last. The sketch of the Abbé here is very clever. Mr. Wright continues his papers on the "Giant Cities," and Professor Dawson gives some new and valuable views on Comparative Ethnology. Of course this series of papers will be republished. Our Scottish friends will welcome the notice of the "Academic Annual."

In the *Sunday Magazine* we have four more sections of the French Protestant tale, in which the life of persecution amongst that great but unfortunate people is very graphically described. Dr. Eidersheim contributes some valuable papers on the "Sabbath in the Temple"; and there is a well-written biographical notice of Dr. Cairns. The "Pages for the Young" are good as usual, and Dr. Ellicott's sermon on the "Temptation," will be read with profit for its spirituality and suggestiveness.

The best papers in the *Victoria Magazine* are on "Governance Agencies" and one entitled, "Four Years in Vassar." The former is an exposure of the system of agents advertising for governesses, getting a fee, and never having had such a situation to offer. We are afraid that there is too much truth in the representations made. The Vassar article gives an extremely interesting account of that institution, with a good deal on the education of girls.

"Bessy Hill," in the *Sunday Magazine*, promises to be one of the best of Mrs. Wood's tales. Dr. Stewart's "Recollections of Livingstone" are very interesting, and Mr. Page writes well of the reformatory system.

"Theresa," in *Good Words*, is coming to a conclusion—all readers will hope, but most of them doubt, to a happy conclusion. Professor Thompson

concludes his singularly interesting letters from the Challenger. "Novantia" is nearly concluded, "Mrs. Hannah More" is brought down to Johnson's time; and we have a paper we are exceedingly glad to read on "The House"—an account of the interior system of workhouses, which is far more favourable than people suppose.

We have also received this month *Aunt Judy*, with some exceptionally good matter, the "Koja" especially; *Golden Hours*, *Our Own Fireside*, the *True Catholic*, the *Tract Magazine*, the *Mother's Friend*, *Nature*, &c.

BRIEF NOTICES.

German Universities: A Narrative of Personal Experience, together with Recent Statistical Information, Practical Suggestions, and a Comparison of the German, English, and American Systems of Higher Education. By JAMES MORGAN HART. (London: Sampson Low, Marston and Co.) Professor Hart has furnished in this small work much useful information, combined with a pleasant description of life in a German University town. But further than this, he has contributed a much needed impulse to the higher education of America and England. It is just the sort of book to put into the hands of any youth about to become a student in Germany; as it supplies information on all matters that relate to his board and lodging, as well as to his studies. But it will also be found exceedingly interesting by those who have done with universities and schools, but who like to acquaint themselves with student-life as it is seen abroad.

The Little Lame Prince and His Travelling Cloak: a Parable for Old and Young. By the Author of "John Halifax, Gentleman." With Twenty-four Illustrations by J. M'L. Ralston. (Daldy, Isbister and Co.) Mrs. Craik has written a delicious story, with a good deal of humour, some satire, and a vast deal of meaning. And while she has contrived to teach high lessons, she has not lost hold of the simplicity and naturalness which are first essentials in a child's book. We are quite sure that the youngsters will be vastly interested in knowing how it was poor Prince Dolor was so unfortunate as to be made lame; how, though a prince, "the great army" of doctors could do nothing for him; and how he found such delight in his travelling cloak, that it became as though a part of himself. One point we may notice, and that is, the ingenious manner in which the parable is wrought out without injury to the story. Once on a day allegories, pure and simple, were the fashion. Whether it is that children are more discerning or less discerning in these days, such bare sermonising does not suit so well; and therefore far more art is required to write successfully for children. We can say that we have not read anything fresher or more interesting for long, and with Mr. Ralston's remarkably clear, clever, characteristic, humorous yet refined drawings—which are really bits of art—we feel we can prophesy for this beautiful book a large success.

NANA SAHIB:

The special correspondent of the *Times* at Morar sends the following telegram, dated October 31:—"I have seen the Maharajah Scindia, who repeated that he had the fullest conviction of the Nana's identity. He wrote to the Viceroy while I was present. He also says that in private conversation, when the Nana claimed his protection, facts which no one else knew transpired. Colonel Mowbray Thomson also declares that his conviction is unchanged. He is now at Cawnpore seeking evidence for Colonel Willoughby Osborne, who is working hard to bring from all quarters prisoners, relatives, or others who can identify the Nana. I have since attended a re-examination of the late Rajah's son's wife and of the Nana's nephew, and I never heard more positive evidence. The old man was as clear as before. The nephew said, 'We ate together for twelve years. He is the Nana. I did not know him till he was dressed as a Mahratta chief; but then there could be no mistake.' Dr. Treasider's evidence, to the contrary, is very indecisive, and does not, as rumoured, even refer to surgical marks on the prisoner's person. Scindia spoke without a simus or unkindness, but with modest and dignified firmness, and he, a Mahratta chief, gives up the head of his race. The evidence this morning was exceedingly strong."

In a further telegram of November 1, the same correspondent says:—"There has been a further identification of the prisoner. The Political Resident thinks that in claiming Scindia's protection the prisoner did not believe that Scindia would dare to give him up in the very heart of the Mahratta territory, and that, after eighteen years of miserable jungle wanderings from Nepal to Assam, he would find a refuge among his own people. The Mahrattas are greatly excited. I asked whether the prisoner was under the influence of bhag when he confessed to Scindia. The Resident replied, 'No, I can swear

to that; he was perfectly sober.' The Resident recommends that the final trial shall be at Gwalior, in Scindia's territory, six miles distant from here, and by special commission, which admits no appeal except to the Viceroy, as this would produce a speedy issue. When apprehended, the prisoner threw himself on his face on the ground and said, 'For God's sake, don't!' There is no apparent motive for false confession, but a strong motive for a real one. The Viceroy writes to Scindia very kindly. The strongest evidence, so far, is Scindia's, that of the father of the late Rajah's daughter's husband, and of the Nana's nephew. This nephew fled from Cawnpore when the mutiny broke out, and was a prisoner for twelve months till his innocence was proved. The other evidence was very decisive, and chiefly identifies the scar on the forehead. The Maharrattas are supposed to be working very hard for the prisoner. One has just confessed himself 'a black mutineer,' and I believe him to have some motive in the prisoner's favour."

A telegram of November 3 says:—"A cousin of the Nana, and his bitter enemy, has been telegraphed for. He has every reason not to convict an innocent man or to divert attention from the real criminal. A Parsee witness of importance is on his way from Bombay. Scindia, the Begum of Bhopal, the Nawab of Tonk, and other chiefs, have many thousand square miles of good land lying uncultivated for want of labour. Scindia offers land free for five years, and at a nominal rent for twenty years. Could not Government utilise these offers?"

Miscellaneous.

THE EXETER HALL WINTER LECTURES.—The course announced by the Young Men's Christian Association for the approaching winter opens Nov. 23, with a lecture by Sir Thomas Chambers, M.P., Common Sergeant, on "The Constitution of England essentially Protestant." The succeeding lectures will be as follows:—Nov. 30.—Rev. J. P. Chown, the Bunyan Statue at Bedford. Dec. 7.—Rev. James Fleming, Tennyson. 14.—Rev. Donald Fraser, Art in Worship. 21.—Rev. Gordon Calthorpe, Christmas and Christmas Carols (with musical illustrations). Jan. 25, 1875.—The Dean of Chester, The Vatican Council (1870); its prelude and its consequences. Feb. 1.—Rev. Mark Guy Pearse, Chatterton the Poet; the Story of a Soul adrift. 8.—Rev. Henry Allon, Foundation and Superstructure—Thought and Life. 15.—Rev. William Arnot, The Enemy in Three Divisions—Vice, Infidelity, and Superstition.

THE STOCKBROKING CASE.—In the Dublin Bankruptcy Court, on Saturday, Judge Miller concluded his summing up in the case of Cracroft v. Smith, charging strongly in favour of the plaintiff. The jury, after an absence of two hours, declared that they were of opinion that there was a contract between the parties, but were divided on the question whether there was gambling. They were again locked up, although they declared there was no probability of agreeing. At nine o'clock the jury returned into court, and asked if they were of opinion that one party was gambling and the other not, what should they do? Judge Miller directed them that if they thought Smyth was gambling and Cracroft not, they should find a verdict for the plaintiff, and *vice versa*. Counsel for the defendant objected. The jury sat eight hours, and ultimately returned a verdict for the plaintiff, Mr. Bernard Cracroft, on all the issues.

THE PROPOSED METROPOLITAN MUNICIPALITY.—A very numerous deputation of noblemen and gentlemen on Wednesday waited upon the Home Secretary, and pointed out the urgent necessity which existed for the reform in the present system of local government in the metropolis. They presented a memorial from the London Municipal Association, which urged that all powers enjoyed by the City, and by Liverpool, Bradford, Bristol, Hull, and other large towns, should be conferred on the capital by such changes as would give unity and greater powers and cheaper and better government. The views herein set forth were supported by Lord Elcho, Mr. Henry Cole, C.B., Major Lyon, the Rev. J. Simpson, rector of St. Clement Danes, and Mr. James Beal. Mr. Cross made a very brief reply, in which, while complimenting the deputation upon the way in which they had brought the subject before him, he asked to be excused at that stage from expressing any opinion respecting the merits of the scheme they had advocated.

DR. LANKESTER.—We regret to record the death on Friday morning, at Margate, in his 61st year, of Edwin Lankester, M.D., coroner for Middlesex. Dr. Lankester was born in April, 1814, at Melton, Suffolk, and was educated at Woodbridge. He afterwards studied medicine at University College, London, and in 1837 was made a member of the College of Surgeons and licentiate of the Apothecaries Society. In 1839 he graduated at Heidelberg, and in 1843 became a lecturer on Materia Medica and Botany at the St. George's School of Medicine. In 1845 he was elected a Fellow of the Royal Society. In 1851 he was appointed superintendent of the food collections at the South Kensington Museum, and in 1862 coroner for Central Middlesex, the office in which he was best known to the general public. He also occupied prominent positions in several scientific bodies, whose "Transactions" he enriched by his contributions. He was a very prolific writer on science. In conjunction with Dr. Letheby he contributed the article on Sanitary Science to the "Encyclopædia Britannica";

while he edited, by command of Her Majesty, "The Natural History of Dee-side." He also published various courses of lectures on food, the uses of animals, physiology, botany, and other branches of science, besides voluminous reports on various sanitary subjects. It will thus be seen that the late Dr. Lankester led an active life, and was constantly using his special knowledge for the promotion of a science of which he was an ardent disciple, and for the protection of humanity from many of the numerous ills to which flesh is heir.

DWELLINGS OF THE POOR.—Earl Fortescue was present at the opening at Exeter on Saturday of a block of dwellings that have been erected at a cost of about 40,000*l.* by the Improved Industrial Dwellings Company, and spoke at length as to the necessity of providing better houses for the poorer classes of the population, especially in cities and large towns. In the course of some remarks, he said: It has been the fashion very much of late for many speakers and writers to divert public attention from the terrible and increasing evils of increasingly overcrowded dwellings in towns, by descanting on the condition of the agricultural labourers' cottages. God knows many of these much require improvement. But—and it is not merely because they have had their attention called to the subject—for years a great proportion of the landlords have been doing more or less to improve their dwellings; they have done this chiefly from a sense of duty, and certainly not as an immediate and large lucrative speculation. But there are tens of thousands of families in towns which have only one room, and I know, from personal inspection, that a great number of them sleep, eat, work, and sit in the same place. And then we wonder that the head of the family should sometimes take refuge in a public-house! Even in these model lodging-houses there are only two to four rooms, and the bulk of model dwelling-houses in towns have but one or two bedrooms. As I have said, overcrowding is dangerous and expensive. No large population can lodge like pigs and live like Christians. It is expensive, because preventable disease means preventable widowhood and orphanage, preventable pauperism, preventable indecency. Overcrowding means demoralisation, which leads to crime. As a Devonshire man, it is a proud reflection to me that the mayor and corporation of our county town have shown so enlightend an appreciation of their great duty. I can only earnestly hope that their example may be followed by some of our still larger manufacturing and commercial cities.

THE CHANGES ON THE MIDLAND RAILWAY.—A movement is being set on foot among the shareholders of the Midland Railway to resist the proposed changes of accommodation and rearrangement of fares on that line. A meeting of shareholders was held at the Palatine Hotel, Manchester, on Friday, to consider the subject, and the various speakers, with one exception, pronounced themselves against the change. Mr. H. Gartside, the chairman, characterised the step proposed by the directors as a very serious one, likely very much to diminish the dividends of the shareholders in the first instance, and in the second place, by making other lines which had connections with them reduce their rates, it would induce a ruinous competition. He reviewed the financial position of the company at some length, and asked whether as commercial men they thought it was wise for their directors to introduce the revolutionary change which they proposed to do without there being the slightest demand in its favour made by the passengers or the public. Similar opinions were expressed by the other speakers, the only exception to the general agreement being a Mr. Williams, of Salford, who believed, he said, that "the secret of the opposition to the directors' proposal was that a good many shareholders were also shareholders in other companies." Ultimately a motion was carried to the effect that, inasmuch as the proposed changes by the Midland directors in the class of railway carriages and fares are calculated seriously to injure the interests of the Midland shareholders, and were being made without consultation with the shareholders, . . . prompt and definite action should be taken to obtain a general meeting of the shareholders at Derby on November 24, preceding the special meeting called on the day by the directors." A committee was then formed to carry out the resolution. The directors of the Midland Railway will explain their plans at a meeting of the shareholders at Derby on Nov. 24, and on Tuesday next there will be a meeting of shareholders at Leeds, which will be attended by E. S. Ellis, Esq., the chairman of the company. According to the *Railway News*, the Great Northern Company propose to abolish the *third* class. If the arrangement be carried out, the Great Northern trains will consist of "special," "first," and "second" class carriages. Again, the London and North-Western directors are, it is believed, meditating a lowering of the rates of mineral traffic; and both companies, says our contemporary, are taking counsel as to how, without injury to themselves, they may most efficiently retaliate upon the Midland.

THE LATE MR. CHARLES GILPIN.—The following resolution was passed unanimously at the Committee of the Society for the Abolition of Capital Punishment, on the motion of Mr. Edmond Beales, M.A., seconded by Mr. C. Wise: "By the decease of their honoured colleague, Mr. Charles Gilpin, M.P., the committee feel that they have sustained a loss, the extent of which it is beyond their power adequately to express. The history of

the Anti-Capital Punishment movement, for many past, is, in a great degree, a history of the efforts of their lamented friend, than whom no one has laboured more perseveringly or more earnestly to abolish that remnant of inhuman and impolitic legislation—the penalty of death. He was intimately and actively associated with the late Mr. William Ewart, M.P., Mr. John Thomas Barry, and other well-known philanthropists, and their great exertions aided greatly in purging the statute-book, to a large extent, from the sanguinary stains which formerly disfigured it. Before Mr. Gilpin entered Parliament he undertook, in conjunction with his friend Mr. Thomas Beggs, a principal share in the work of eliciting public opinion in support of the legislative efforts of Mr. Ewart. With this object most of the chief towns of the kingdom were visited and revisited by him and Mr. Beggs in the advocacy of a more humane and merciful penal code. When at length the extreme penalty had become virtually restricted to the single crime of murder, and it was manifest that its entire abolition must necessarily be a labour of very slow and arduous nature, Mr. Gilpin still maintained an unflinching consistency in pleading, both in and out of Parliament, against attempts to suppress this crime by a public example of judicial homicide, nor did he content himself with this, but on many occasions used his influence (and often successfully) in endeavours to induce Secretaries of State to recommend the extension of the royal prerogative of mercy to cases where special circumstances seemed to warrant such interposition. The committee feel that the blessing pronounced upon the merciful was indeed abundantly merited by their departed friend and colleague, who throughout his life ever exemplified a most devoted philanthropy in action as well as in word. While his decease will be deeply regretted by many important organisations and societies, this committee in particular feels that it has thereby sustained an almost irreparable loss; but its members, while thus sadly conscious of the blank left in their own body, feel it the more incumbent upon them to tender to Mrs. Gilpin and the family of their honoured friend their profound sympathy under this overwhelming affliction."

Gleanings.

"What is a fort?" asked the teacher. "A place to put men in," was the answer. "What is a fortress, then?" The answer was prompt: "A place to put women in."

A new club, intended for both sexes, has been started in London, under the title of "The Bayard Club." Its motto is, "Sans peur et sans reproche."

"This is George the Fourth," said an exhibitor of waxwork for the million, at a penny each, pointing to a very slim figure with a theatrical crown on his head. "I thought he was a very stout man," observed a spectator. "Very likely," replied the man shortly, not approving of the comment of his visitor; "but if you'd been here without wittles half so long as he has you'd been twice as thin."

Sydney Smith was once dining in company with a French gentleman who had indulged before dinner in a number of freethinking speculations, and had ended by avowing himself a materialist. "Very good soup this," said Mr. Smith. "Oui, monsieur, c'est excellente," was the reply. "Pray, sir, do you believe in a cook?" inquired Mr. Smith.

HAPPY FRANCE!—All Italian organ-grinders in France under eighteen years of age are to be arrested and sent home.

FASHIONABLE RELIGION IN NEW YORK.—Clergyman: "Let us continue our worship this morning by listening to a piece of sheet music which the hired quartette will please execute."

A LENGTHY SERVICE.—It was announced recently in an English paper: "St. James' Church.—On Sunday next the afternoon service will commence at half-past three and continue until further notice."

THE BONNET REVIVED.—A Paris correspondent says the new style of headgear is to be the old-fashioned bonnet, with brims, crowns, strings, and perhaps curtains. It appears that the conclusion has been reached that the prevalence of neuralgia and kindred diseases, unknown comparatively a few years ago, has been due to the fashion of leaving the head, neck, ears, and throat without protection. The large number of weak eyes is also attributed to the want of shade afforded by the fall or curtain.

THE POPULATION OF LONDON.—One of the religious societies of the metropolis, describing London, says that the police boundaries cover 576 square miles and a population of 4,000,000 of inhabitants; that there are here gathered more Jews than there are in Palestine, more Scotch than there are in Edinburgh, more Irish than there are in Dublin, more Roman Catholics than there are in Rome, and that there is a great variety in the languages spoken. There is a birth in London every five minutes, and a death every eight minutes.

STORY OF A PIN.—An undergraduate at Cambridge, who found among the questions of his examination-paper this—"Why will not a pin stand on its point?" elaborately explained the point thus: "1. A pin will not stand on its head; much less is it possible that it should stand on its point. 2. A point, according to Euclid, is that which has no parts and no magnitude. A pin cannot stand on that which has no parts and no magnitude, and therefore a pin cannot stand on its point. 3. It will if you stick it in."

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

BLACK—EDMOND.—October 27, at Park Church, High-bury, by the father of the bride, David Black, 9, Stradbroke-road, Highbury New Park, to Jessie, second daughter of the Rev. John Edmond, D.D.

JONES—CROOK.—October 31, at the Wesleyan Chapel, Hackney, by the Rev. J. Satch, Edward Henry Jones, of Crutched-friars, to Louisa Elizabeth, eldest daughter of the late Josiah Crook, of Hackney.

CARTER—CARTER.—November 2, at Union Chapel, Islington, by the Rev. H. Allon, D.D., Chellis Carter, of Copped Hall, Little Wigboro', Essex, to Maria, widow of the late I. W. Carter, Esq., of Little Totham Hall, Witham.

DEATHS.

TWEEDIE.—October 27, at his residence, 4, Campden-hill-road, Kensington, William Tweedie, of 337, Strand, W.C., aged fifty-three years.

CARBUTT.—November 1, Francis Carbutt, Esq., of Leeds, J.P. in his eighty-third year.

NICHOLLS.—November 2, James Nicholls, 224, Kennington-park-road, aged sixty-five, for twenty-eight years, of Escher-street Congregational Church, Kennington, greatly lamented.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Oct. 21, 1874.

ISSUE DEPARTMENT.

Notes issued ... £5,594,240 Government Debt, £11,015,100
Other Securities ... 3,984,900
Gold Coin & Bullion 20,594,240
Silver Bullion ...

£35,594,240

BANKING DEPARTMENT.

Proprietor's Capital £14,553,000 Government Securities, (inc. dead weight annuity), £14,041,832
Reserve ... 3,111,459
Public Deposits ... 3,615,366
Other Securities ... 19,114,408
Other Deposits ... 21,091,174
Notes ... 8,818,475
Seven Day ... 380,855
Other Bills ... 8,818,475
Gold & Silver Coin 747,141

£42,751,854

Oct. 29, 1874.

P. MAY, Chief Cashier.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—"Civil Service Gazette." Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPS and Co., Homoeopathic Chemists, 48, Threadneedle street, and 170, Piccadilly; Works, Euston-road, London."

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps and Co., manufacturers of dietetic articles, at their works in the Euston-road, London."—See article in "Casell's Household Guide."

JUDSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or cloths that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

MASSACRE OF THE INNOCENTS.—Parents valuing their children's safety will avoid soothing Medicines containing opium, so frequently fatal to infants, and will use only "STEDMAN'S TEETHING POWDERS," which are safest and best, being free from opium. Prepared by a Surgeon (not a Chemist), formerly attached to a Children's Hospital, whose name, "Stedman," has but one "E" in it. Trade Mark "A Gum Lancet." Refuse all others. Also Stedman's Food for Children, the very best without exception, making nerve, bone, and muscle, 2d. to 4s. 6d. Highly recommended by the Lady Susan Milbank, Ashfield, Suffolk, Mrs. Robinson, The Vicarage, Hollinwood, Manchester, &c. Depot:—East Road, Hoxton, London.

FITS.—EPILEPTIC FITS OR FALLING SICKNESS.—A certain method of cure has been discovered for this distressing complaint by a physician, who is desirous that all sufferers may benefit from this providential discovery; it is never known to fail, and will cure the most hopeless case after all other means have been tried. Full particulars will be sent by post to any person free of charge. Address—Mr. Williams, 10, Oxford terrace, Hyde-park, London.

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL Whisky." Wholesale, 20, Great Titchfield-street, Oxford-st., W.

THE INSTITUTION FOR DISEASES OF THE SKIN, 227, Gray's Inn-road, King's-cross, is open on Thursday evenings from six till nine; the City branch, 10, Mitre-street, Aldgate, on Wednesday and Friday evenings. The institution is free to the necessitous poor; payment is required from other applicants.

HOLLOWAY'S PILLS.—Indigestion, Stomach, and Liver Complaints.—Persons suffering from any disorders of the liver, stomach, or other organs of digestion, should have recourse to Holloway's Pills, as there is no medicine known that acts on these particular complaints with such certain success. Its peculiar properties strengthen the stomach, increase the appetite, and rouse the sluggish liver. For bowel complaints it is invaluable, as it removes every primary derangement, thereby restoring the patient to the soundest health and strength. These preparations may be used at all times, and in all climates, by persons affected with biliousness, nausea, or disordered livers. For flatulency and heartburn they are specifics. Indeed no ailment of the digestive organs can long resist their purifying and corrective power.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Nov. 2.—

The supply of English and foreign wheat fresh up for to-day's market was moderate, and met a slow demand, the prices of Monday last being barely supported for English wheat. Old foreign wheat maintained former quotations, but prices of new were more in favour of buyers. Flour was a slow sale, without change in value. Peas and beans were without alteration. Indian corn scarce, and rather higher. Malting barley was fully as dear; grinding descriptions were 1s. to 1s. 6d. per qr. higher on the week. Of oats we have a fair supply. They met a steady demand, at a little improvement in the prices of this day week. At the ports of call only few cargoes remain for sale. The inquiry is slow, and prices are in favour of buyers.

CURRENT PRICES.

WHEAT—	Per Qr.	PEAS—	Per Qr.
Essex and Kent,	s. d.	Grey ...	42 to 44
White fine ...	— to 50	Maple ...	45 — 7
new ...	— 45	White, boilers ...	44 47
red fine ...	— 46	Foreign ...	43 45
new ...	— 42	RYE—	42 44
Foreign red ...	49 49		
white ...	52 53		
BARLEY—		OATS—	
Grinding ...	31 34	English feed ...	26 33
Chevalier ...	40 48	potato ...	— —
Distilling ...	39 42	Scotch feed ...	— —
Foreign ...	34 37	potato ...	— —
		Irish Black ...	26 29
MALT—		White ...	25 30
Pale, new ...	73 76	Foreign feed ...	26 28
old ...	— 77		
Brown ...	56 60	FLOUR—	
		Town made ...	36 43
BEANS—		Best country	
Ticks ...	43 44	households ...	31 33
Harrow ...	46 50	Norfolk and	
Pigeon ...	50 56	Suffolk ...	29 30
Egyptian ...	42 43		

METROPOLITAN CATTLE MARKET, Monday, Nov. 2.—The total imports of foreign stock into London last week consisted of 21,269 head. In the corresponding week last year we received 14,779; in 1872, 8,229; in 1871, 16,308; in 1870, 16,999; and in 1869, 10,849 head. The cattle trade of to-day has been dull. A full supply of stock has been on offer, and equal to requirements, business generally progressing slowly. From our own grazing districts the receipts of beasts have been moderate, but the quality has been indifferent. The demand has been dull, and the best Scots and crosses have changed hands at 6s. 6d. to 6s. 2d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we have received about 1,600; from other parts of England, about 500; from Scotland, 163; and from Ireland, about 350 head. The foreign side of the market has been well supplied with beasts. From Tanning there have been 2,917: Spanish, 270; Gothenburg, 90; and Dutch, 300. The trade has been dull at drooping prices. With sheep the market has been more freely supplied. Sales have progressed slowly at late quotations. The best Downs and half-breds have sold at 5s. 6d. to 5s. 8d. per 8lbs. For calves, of which a moderate supply has been on offer, the trade has been dull, at late rates. Pigs have been quiet, and without change.

Per 8lbs., to sink the offal.

s. d. s. d.	s. d. s. d.
Inf. coarse beasts 3 8 to 4 2	Pr. coarse wool 5 0 5 4
Second quality 4 4 4 10	Prime Southdown 5 4 5 8
Prime large oxen 5 0 5 8	Large coarse calves 4 4 5 8
Prime Scots 5 8 6 2	Prime small 5 2 5 6
Coarse inf. sheep 4 6 4 8	Large hogs 4 2 4 6
Second quality 4 8 4 10	Neat sup. porkers 4 10 5 2

METROPOLITAN MEAT MARKET, Monday, Nov. 2.—About an average supply of meat was on sale to-day, and a slow trade was experienced at the following currency:

Per 8lbs. by the carcase.

s. d. s. d.	s. d. s. d.
Inferior beef 3 2 to 3 10	Inferior Mutton 3 4 to 4 0
Middling do. 4 0 4 4	Middling do. 4 2 4 8
Prime large do. 4 8 5 2	Prime do. 4 10 5 4
Prime small do. 5 0 5 6	Large pork 3 10 4 4
Veal 4 0 5 0	Small do. 5 0 5 8

PROVISIONS, Monday, Nov. 2.—The arrivals last week from Ireland were 839 firkins butter and 3,821 bales bacon, and from foreign ports 34,450 packages butter, and 2,398 bales bacon. The butter market ruled quiet during the week, the mildness of the weather having an effect on the demand. The finest description of foreign maintain their price, but some sorts were lower. For bacon the demand was slow, and on Friday the charge for best Waterford sizeable was reduced 4s. per cwt., and for other descriptions of Irish 3s., but no alteration in Hamburg. Lard a slow sale, and declined 2s. per cwt.

COVENT GARDEN, Thursday, Oct. 29.—The markets generally are very quiet indeed, and transactions moderate, the continued fine weather operating largely in keeping us well supplied with both foreign and home-grown produce.

HOPS, BOROUGH, Monday, Nov. 2.—A healthier tone pervades our market, and prices this morning show a decidedly upward tendency. The growth is drawing into a smaller compass; large quantities of hops having changed hands during the past week. Low cheap samples, for which there has been an active demand, are now nearly exhausted, and this description purchased some weeks back at from £6 10s. to £7 7s., cannot be obtained except at an advance of from 15s. to 20s. per cwt. Yearlings and 1872's are in good request at late rates. The foreign markets are active, and the advance on Poperingen and Alost hops is fully maintained. Mid and East Kent £10, £12, £15 15s.; Weald of Kent, £10, £10 10s., £11 11s.; Sussex, £8, £9, £10; Farnham and Country, £10, £11, £12; Farnham, £10, £11, £13.

POTATOES, Borough and Spitalfields, Monday, Nov. 2.—The supplies of potatoes coming to hand are moderate and still, to some extent, diseased. The prices for sound descriptions of produce, being scarce, rule firm. Regents, 70s. to 80s. per ton; choice Yorkshire ditto, 100s.; Kocks, 65s. to 70s.; Kidneys and Victorias, 80s. to 100s. per ton. The imports of potatoes into London last week amounted to 11,690 bags from Antwerp, 113 packages from Rotterdam, 10 bags Bremen, 111 ditto Brussels, 521 Dunkirk, 100 Harlingen, 73 tons St. Malo, and 318 sacks from Dunkirk.

SEED, Monday, Nov. 2.—There were very few samples of new English cloverseed offering; fine samples were held quite as high. French and American were offered at moderate prices, but few sales were effected. Fine trefoil was held for as much money, but not many buyers appeared. Winter Tares were scarce, and the few samples offering realised the

extreme prices of last week. Old samples were not very saleable. White mustardseed was taken off in small lots at previous quotations. Not many samples of brown offering. None but the finest parcels are wanted; for these about former rates would be given. Canaryseed was without any quotable variation in value. Dutch hempseed could be bought on rather lower terms.

WOOL, Monday, Nov. 2.—In the wool market nothing of interest has transpired. The business doing has been on a moderate scale, and prices on the whole have been steady.

OIL, Monday, Nov. 2.—Linseed oil has been quietly dealt in, and has given way in value. Rape has been dull and lower. Other oils have been in slow request.

TALLOW, Monday, Nov. 2.—P.Y.C. is inactive at 46s. for new on the spot. Town tallow is quoted at 41s. net cash. Rough fat has declined to 2s. per 8 lbs.

COAL, Monday, Nov. 2.—There was a good supply of house coal, which sold at last day's prices. Hetton, 26s.; Haswells 26s., Original Hartlepool 26s., Kelloe 24s., Harton 21s. Ships for sale, 62; ships at sea, 5.

AS IT OUGHT TO BE.

"I visited" writes Dr. HANSALL, "Messrs. Horniman's Warehouse, and took samples of Tea ready for consignment to their AGENTS, & on analysis I found them PURE & of superior quality."

"At the Docks, I took samples of Horniman's Teas, which I analyzed, & found PURE; the quality being equally satisfactory."

"I purchased Packets from 'Agents for Horniman's Tea,' the contents I find correspond in PURITY and excellence of quality, with the tea I obtained from their stock at the Docks."

248 AGENTS—Chemists, Confectioners, &c.

Advertisements.

CITY ROYAL PIANOFORTE and HARMONIUM SALOON.—KEITH, PROWSE, and Co., having completed the rebuilding and enlargement of their premises, invite all buyers to inspect their varied STOCK of PIANOFORTES, Harmoniums, and American Organs. Specialties:—New Boudoir Model Pianette, in walnut, with truss legs on plinths, full compass, 25 guineas, the cheapest, strongest, and most elegant pianette yet produced; the Library Model Harmonium, in light oak, 25 guineas; the Gothic Model Harmonium, in dark oak, with handsome antique carving, 70 guineas. City Depot for Mason and Hamlin's American Organs, No. 48, Cheapside.

FLUTES.—THE NEW MODEL FLUTE (old fingering), for beauty and volume of tone unsurpassed, 34 guineas and seven guineas. Also Rudall and Co.'s Prize Medal Flutes, new and second-hand. A great variety of second-hand flutes of all fingerings, at KEITH, PROWSE, and Co.'s Manufactory, 48, Cheapside.

ÆOLIAN HARPS.—New Model as exhibited at the International Exhibition.—These charming instruments, vibrating with the slightest breeze, supersede anything of the kind hitherto manufactured, 26s.; or in case, with tuning key, complete £1 11s. 6d.; old model, 21s.; double harp, £2 2s. to £4 4s. KEITH, PROWSE, and Co., 43, Cheapside. No agents.

MUSICAL BOXES by NICOLE, FRERES.—KEITH, PROWSE, and Co., direct importers, offer parties seeking really fine, well-tuned instruments, a selection of more than 400 boxes, with all the recent improvements, from £4 to £150. Buyers are requested, before purchasing, to visit the new saloons, specially devoted to the sale of these enchanting instruments, which for quality have no equal. Musical Box and Self-acting Instrument Depot, No. 48, Cheapside.

WANTED a GENERAL SERVANT, thorough, and a good plain cook, in a quiet family, where two servants are kept. Not much housework. From the country preferred. Washing put out. Wages £14, all found.—"M." 9, Cathcart Hill, Junction-road, N.

REQUIRED, immediately, an ARTICLED PUPIL, in a Young Ladies' School.—Address, Miss E. Height, The Grove, Little Shelford, Cambridge.

SECOND ORGAN FOR SALE, in good condition. It has Fourteen Stops, Great and Small Organs, Double-Action Bellows. Must be sold to make room for a larger instrument.—For terms, apply to John Beale and Sons, Organ Builders, Bridgewater.

CONVALESCENT and SEA-SIDE HOME for ORPHANS, HAROLD-ROAD, MARGATE.

CONTRIBUTIONS are earnestly SOLICITED for the fittings and furniture of the new building and for future maintenance. JOSEPH SOUL, Hon Sec.

73, Cheapside, E.C.

SEWING MACHINES of Every Description. From £2 15s. to £25.

THE REGENT, £2 15s.

Simple—Silent—Rapid—Durable.

Nine samples of Work and Prospectus post free.

It is absurdly claimed for almost every Machine, of whatever description (chain, lock, or knotted stitch), that it is superior to all others, for all kinds of work.

SMITH and CO., having no interest in selling any particular machine, are enabled to recommend IMPARTIALLY the one best suited for the work required to be done, and offer this GUARANTEE to their customers:—Any machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

SMITH and CO., 30, EDGWARE ROAD (Corner of Seymour-street) AND 4, CHARLES STREET, SOHO, LONDON.

WHY NOT?
SINCE THERE IS NO
RISK,
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OBLIGATION of any kind involved
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A FREE TRIAL
IN YOUR OWN HOME
OF THE BEST SEWING MACHINE for
HOUSEHOLD PURPOSES ever made,
and since
YOU ARE NOT ASKED
TO BUY, but
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WHY NOT
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WILLCOX and GIBBS
SILENT SEWING MACHINE to be sent
to you
ON THESE CONDITIONS,
CARRIAGE PAID?

NO RISK.
THERE IS NO RISK,
BECAUSE
THE MACHINE CANNOT GET
OUT OF ORDER; but even
SHOULD IT BE INJURED,
NO CHARGE IS MADE for the
damage done. Moreover
THERE IS NO DANGER of destroying
the fabric which the Machine sews.
AS HAPPENS SO FREQUENTLY with
the more complicated Machines, as well as with
THE RUBBISH SOLD AS CHEAP
HAND-MACHINES.

NO EXPENSE.
THERE IS NO EXPENSE—
BECAUSE THERE is no CHARGE
MADE for CARRIAGE;
BECAUSE THERE is no CHARGE
MADE
FOR THE USE of the MACHINE,
WHETHER IT IS KEPT OR
RETURNED;
BECAUSE THERE is no CHARGE
MADE
SHOULD INJURY be DONE to
the MACHINE (as stated above).

NO OBLIGATION.
THERE IS NO OBLIGATION TO BUY
THE MACHINE.
THERE IS NO OBLIGATION TO BUY,
OR
EVEN TO TRY,
ANY OTHER MACHINE IF THE ONE
TRIED SHOULD NOT BE APPROVED.
THERE IS NO OBLIGATION TO PAY
FOR, OR
IN ANY WAY RECOGNISE, HAVING
had the MONTH'S TRIAL and use of the Machine.
WILLCOX and GIBBS SEWING
MACHINE CO., O. W. POWERS, Manager.
150, CHEAPSIDE, E.C.,
135, REGENT ST., W., } LONDON.
AGENTS IN ALL TOWNS.

BRITISH EQUITABLE ASSURANCE COMPANY.

OFFICES:—4, QUEEN STREET PLACE, LONDON, E.C.

NINETEENTH ANNUAL REPORT.

1. The new business of the nineteenth year consists of 2,307 policies, assuring £406,630, and yielding a new Annual Premium Revenue of £12,236.

2. The business remaining in force at the end of the year after deducting all lapsed policies from death, surrender, or other cause of termination, consists of 10,111 policies, assuring £3,306,338, and yielding an Annual Premium Revenue of £104,996.

3. The payments on all terminated policies during the year have been as follows:—

192 Death Claims and Bonuses	£33,111
26 Matured Policies and Bonuses	29,987
218 Policy Claims and Bonuses	£36,093
Surrendered Policies	£2,062

4. The payments made by the Company on all terminated policies during nineteen years have been £255,924 on 1584 death and matured policy claims and bonuses.

5. The Accumulated Fund has increased from £311,115 to £355,202, £44,087 having been laid by in the nineteenth year.

6. The Accumulated Fund is invested in Government Securities, Freehold Ground Rents, Corporation Bonds of the City of London, Mortgages, &c., and is equal in amount to upwards of one-half of the gross premiums received on all policies in force on the Company's books.

7. The Investments and Re-investments of the year have been in—

Government Funds	£27,481
Ground Rents	27,883
Mortgages, &c.	17,837
	£73,208

The average rate of interest thereon being £4 16s. 2d. per cent.

8. The Auditors have carefully examined the accounts and securities of the Company, and have expressed their approbation of the manner in which the accounts are kept, and the general results of the audit.

9. The steady progress of the Company should encourage the Policy-holders to continue their efforts, which have mainly placed the Company in its present satisfactory position.

May, 1874.

A LADY of long experience in the training of elder Girls, and possessing a thorough knowledge of several Continental languages as well as of English, is now disengaged and WISHING to FIND a HOME in a Christian family, in which she could COMPLETE the EDUCATION of One or Two YOUNG LADIES.—Letters of inquiry may be addressed to Thomas Coote, Esq., Oaklands, St. Ives, Hunts; or to Mrs. Rawson, Wincobank Hall, Sheffield, in whose families she has resided for many years.

GAZE'S TOURS to HOLY LAND and EGYPT.
—NEXT PARTY leaves London NOVEMBER 16, for JERUSALEM, Jericho, Jordan, Dead Sea, Suez Canal, Suez, Trip on Red Sea and to Desert of Arabia, Cairo, Pyramids, Egypt, Alexandria, &c.: returning by Italy, Paris, and shortest route to London.
GAZE'S NILE TOURS, by Dahabeah.—NEXT PARTY leaves London, NOVEMBER 16, for ALEXANDRIA, Cairo, Thebes, Karnak, and First Cataract. The most enjoyable mode of ascending the Nile.—See "Oriental Gazette," 2d., post free, 3d.; H. Gaze and Son, 142, Strand, London.

LADIES' COLLEGIATE SCHOOL, OXFORD
HOUSE, Bicester, Oxon.
Principal—Mrs. HENRY BAKER
(Widow of the late Rev. Henry Baker, of Lewisham), assisted by superior Masters from Oxford and an adequate staff of resident Governesses.
This old-established School affords, on moderate terms, educational advantages of the first order, combined with careful Christian training. Pupils prepared for the Cambridge Examinations. Prospectuses on application.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER—ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist and Fellow of University College, London.
SECOND MASTER—H. C. BATTERBURY, Esq., B.A., St. Peter's College, Cambridge, Wrangler and Mathematical Scholar and Prizeman of his College. Assisted by Nine other Masters.
During the present year Eighteen pupils of the College have passed the Cambridge Local Examination, six in Honours; two have passed the Entrance Examination at Trinity College, Cambridge; two have Matriculated at the London University, both in the Honours Division; one recent pupil has passed the first B.A. at London in the first division, and another has taken a valuable open Scholarship at New College, Oxford.
For Prospectus and information as to Scholarships, &c., apply to the Head Master, or to the Rev. P. P. Rowe, M.A., Secretary, Tettenhall, near Wolverhampton.
AUTUMN TERM, from SEPT. 21st to DEC. 20th.

EDUCATION for YOUNG LADIES, at
SOUTHSIDE HOUSE, WESTON-SUPER-MARE.
Principals—Mr. and Mrs. H. B. SMITH and Miss FERRIS.
The course of study is adapted to the standard of the Cambridge Local Examinations, and is under the personal supervision of Mr. H. B. Smith and Miss Ferris, who have had considerable experience in teaching, and have successfully passed Pupils at Cambridge and Oxford Local Examinations.
French taught by a resident Parisian Lady.

36, HILLDROP-ROAD, LONDON, N.

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.
The AUTUMN TERM commenced MONDAY, Sept. 21st.

STROUD LADIES' COLLEGE, BEECHES' GREEN, STROUD, GLOUCESTERSHIRE.
Principals—The Misses HOWARD.
HALF TERM will begin MONDAY, November 9th.

COLLEGIATE SCHOOL,
BELPER, DERBYSHIRE.
Principal—W. B. ANTHONY, A.C.P.

Good middle-class Education, in a beautiful and healthy locality. Home comforts and careful training. Twenty-six (out of twenty-eight) Certificates have been taken in the Cambridge Local Examinations since 1869. Full particulars and references on application to the Principal.

**THE NORTHERN
CONGREGATIONAL SCHOOL,**
SILCOATES HOUSE, NEAR WAKEFIELD.
ESTABLISHED 1851.

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W. H. Lee, Esq., J.P., Wakefield.
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The Committee of the above School have pleasure in announcing, that a new building has just been erected capable of accommodating one hundred Pupils, and specially adapted to secure their domestic comfort. "The school itself is an excellently-contrived building, where . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms, I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

There are two periods of vacation: one of six weeks (at Midsummer), and one for three weeks (at Christmas).

Applications for admission to be sent to the Principal.
For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

EDUCATION (superior) for YOUNG LADIES,
75 and 76, FOLKESTONE-ROAD, DOVER.

This establishment offers unusual educational advantages Sound and comprehensive English; French, and German. Home comforts and the happiness of the pupils especially studied. Large house and gardens in a healthy and picturesque situation. Moderate terms. Governess pupil required. Address the Principal.

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VICE-MASTER—
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ASSISTANT MASTERS—
JAMES A. H. MURRAY, Esq., LL.D. (Edin.), B.A., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.
JOHN M. LIGHTWOOD, Esq., B.A., late Senior Scholar of Trinity Hall, Camb., 12th Wrangler, 1874; also, 2nd in Honours in English at 1st B.A. Lond. Exam. 1872.
G. EMERY, Esq., B.A.

LADY RESIDENT—Miss COOKE.
MICHAELMAS TERM commenced THURSDAY, 24th September, 1874.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

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(Limited),

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MONEY, TIME, AND LIFE
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**RAILWAY PASSENGERS' ASSURANCE
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Against ACCIDENTS of ALL KINDS.

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NATIONAL PROVIDENT INSTITUTION,
for **MUTUAL LIFE ASSURANCE, &c.**
48, GRACECHURCH-STREET, LONDON.

Established 1835.
Chairman—Alderman Sir CHARLES WHETHAM.
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The Profits of the five years to the 20th November, 1874, were £519,223
Producing an Annual Reduction in Premiums for five years of upwards of £72,000
And also Bonuses added to sums assured (in addition to former Bonuses) of upwards of £194,000
Total Profits realised since 1835 £2,305,330
The whole of the Profits are divided amongst the Assured.
Number of Policies issued, 34,804.
Accumulated Fund £3,265,881
Gross annual income £438,654
The entire Expenses are only 5 per cent. on the gross annual revenue.
Total Amount paid for Claims £3,393,551
Prospectus and Proposal form forwarded on application.
HENRY RANCE, Secretary.
October 17, 1874.

EAGLE INSURANCE COMPANY.
Established 1807. (FOR LIVES ONLY.)
79, PALL MALL, LONDON.
Premiums and Interest £450,283
Accumulated Funds £3,024,108
Also a Subscribed Capital of more than £1,500,000.
THE ANNUAL REPORT of the Company's state and progress, Prospectuses and Forms, may be had, or will be sent, post free, on application at the Office, or to any of the Company's Agents.
GEORGE HUMPHREYS,
Actuary and Secretary.

EMPEROR LIFE and FIRE ASSURANCE SOCIETIES,
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TRUSTEES—J. F. Bontems, Esq., C.C.; Ebenezer Clarke, Esq.
Seventy per cent. of the profits given to the assured. Three Bonuses already declared.
Quarterly payments for a sum payable at death, or if living at a given age:—

	For £100.	£500.
Age 21.....	9s. 6d.	£2 7s. 6d.
" 25.....	10s. 6d.	2 12s. 6d.
" 33.....	11s. 11d.	2 19s. 7d.

Claims paid within 14 days after proof of death. £75,000 have been paid to the families of the assured.
Policies made payable during the lifetime of the assured, without extra premium.
Stamps and medical fees paid by the office.
Advances made on real security.
FIRE INSURANCE at the USUAL RATES. Duty entirely abolished.
IMMEDIATE ANNUITIES GRANTED
For the following sums deposited:—
For £100. £200 £300. £500.
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" 70... 14 3s. 2d. 28 6s. 4d. 42 9s. 6d. 79 15s. 10d.
" 65... 11 13s. 5d. 28 6s. 10d. 35 0s. 3d. 58 7s. 1d.
Agents wanted in unrepresented districts.
For Forms of Proposal, Prospectus, &c., apply to
EBENEZER CLARKE, Jun., Sec.,
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INVESTMENT 5 PER CENT. PER ANNUM, DRAWINGS AND BONUSES.

THE ALLIANCE SOCIETY, 27, Moorgate Street, London. E.C. Reserve Fund, £1,000. First Bonus Allotment, £2,615. Balance Sheet and Report on application.
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AGENTS WANTED.

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EXCEED THREE MILLIONS.

FIFTY THOUSAND POUNDS ready to be advanced by the BIRKBECK BUILDING SOCIETY on Freehold and Leasehold Securities at FIVE and SIX PER CENT. INTEREST.
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HOW to PURCHASE a HOUSE for TWO GUINEAS PER MONTH,
with immediate possession and no rent to pay.
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Either for Building or Gardening Purposes.
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Improved ENGLISH MANUFACTURE, suitable for CHURCH and CHAPEL SERVICES,
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ELECTRIC BELLS, with Battery and Wire complete, for 23s.
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NEW KENT-ROAD, S.E.

GRANT'S MORELLA CHERRY BRANDY,
supplied to Her Majesty at all the Royal Palaces.

GRANT'S MORELLA CHERRY BRANDY,
favoured by Excursionists, Sportsmen, Military, and Aristocratic Circles. Often supersedes Wine. A valuable Tonic.

GRANT'S MORELLA CHERRY BRANDY.
Order through any Wine Merchant, or direct of T. GRANT, Distillery, Maidstone.
42s. net per doz., prepaid. Carriage free.

LEA AND PERRINS' SAUCE.
THE "WORCESTERSHIRE."
Pronounced by Connoisseurs, "The Only Good Sauce."
Improves the appetite, and aids digestion.
Unrivalled for piquancy and flavour.

ASK FOR LEA AND PERRINS' SAUCE.

BEWARE OF IMITATIONS,
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Agents—CROSSE and BLACKWELL, London, and sold by all Dealers in Sauces throughout the World.

Diploma of Merit, Vienna Exhibition, 1873.

GOODALL'S BAKING POWDER.
THE BEST IN THE WORLD.

For making delicious Bread, Puddings, Pastry, &c., with half the usual quantity of Butter, Lard, or Eggs.
Sold by Druggists' Grocers, and Oilmen, in 1d. packets; 6d., 1s., 1s. 6d., and 2s. tins.

Proprietors—GOODALL, BACKHOUSE & CO., Leeds.

Diploma of Merit, Vienna Exhibition, 1873.
THE CELEBRATED

YORKSHIRE RELISH.

The most Delicious and Cheapest Sauce in the World, 672,192 bottles sold in one month (August, 1872). Sold by Grocers, Druggists, and Oilmen, in bottles, at 6d., 1s., and 2s. each.

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GOODALL'S QUININE WINE

Is an invaluable and agreeable Stomachic to all suffering from General Debility, Indigestion, Nervousness, and Loss of Appetite, and acknowledged to be THE BEST AND CHEAPEST TONIC YET INTRODUCED TO THE PUBLIC.

Recommended for its PURITY by the "Food Journal," "Anti-Adulteration Review," "The Lancet," Arthur Hill Hassall, M.D., &c., &c.

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Prepared by GOODALL, BACKHOUSE, & CO., Leeds.

The Use of the

GLENFIELD STARCH
Always secures

The Delight of the Landress,
The Admiration of the Beholder,
And the Comfort of the Wearer.
EXCLUSIVELY USED IN THE ROYAL LAUNDRY.

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